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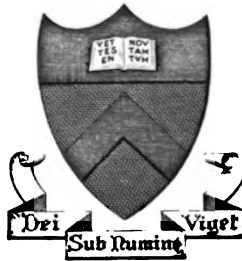
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The black pope

Oliver E. Murray

Library of



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THE BLACK POPE

OR THE

Jesuits' Conspiracy Against American Institutions.



BY

REV. O. E. MURRAY, PH.D.

AUTHOR OF

THE SINGING PATRIOT, PRAYERFUL PRAISES, MIZPAH, CAN YANKEE BOYS
FORGET? DON'T FORGET THE VETERANS, ETC.

SECOND EDITION.

PUBLISHED BY
THE PATRIOT COMPANY,
CHICAGO.

— THE —

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BY

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PREFACE.

These lectures are in the rough, and come to the public because those who heard them urged and contributed that they might immediately see the light. They were printed in *The Patriot*, and in view of the fact that the relation of the Jesuit to the school question is a national issue the publishers put them in this more permanent form. There is scarcely a line but could be 'made smoother—on the hot anvil of off-hand speech were they formed. No thought of their publication was at first entertained, and only after the stenographer was engaged did the lecturer consent to have them sent through the land. The author was in divinity studies at Garrett Biblical Institute during the period of their delivery, and with the care of a large church he had not the time for the careful revision that these lectures needed. They were only designed to be *free lance talks*, yet, crude as they are, we trust they will at least awaken discussion.

The last literary work of Dr. Bennett was to read the advance sheets of these lectures. He talked freely over the subject matter. His lifelong *bearing* toward Roman Catholics had been irenic. He cherished hope of a council between leaders of Romanism and Protestantism, but after long correspondence he told the author of this book that he had given up the hope of reconciliation as no encouragement came from the Romish hierarchy.

He criticised this author at first and called the lectures "bold utterances," but acknowledged at last that the Jesuits' attack upon our public schools must be repelled. His suggestions and his blessed spirit was especially helpful in the preparation of this material. But for the work in his class recalling memories of early life under Romanism, and some years spent in the parochial schools, this book would never have been.

Thanks to all who aided in their publication, and also to those faithful friends who always rallied to hear these faulty fragments. We have ample evidence that they have done much already to awaken the nation.

That "The Black Pope Lectures" may help to bring Americans to see the danger that threatens the common schools, is the earnest desire of

THE PUBLISHERS.

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RECAP)

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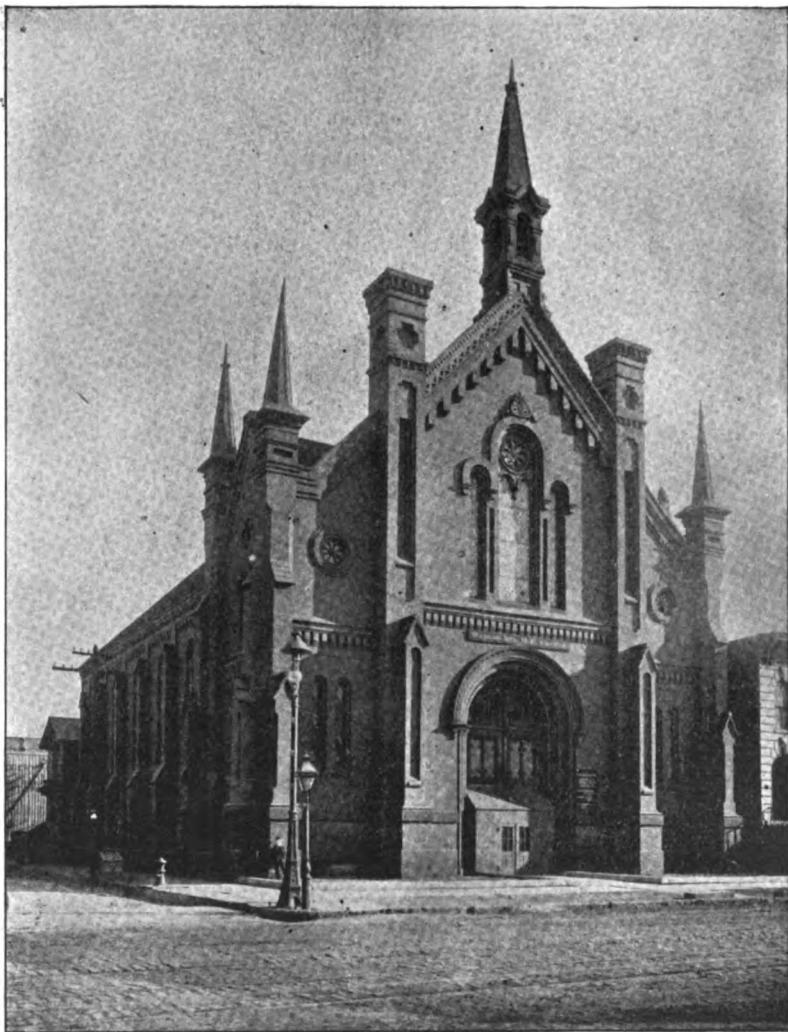
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This list covers the controversy, containing the master pieces on both sides.



WABASH AVENUE M. E. CHURCH,
REV. O. E. MURRAY, Pastor.

WHAT THE WABASH AVE. M. E. CHURCH THINKS OF THE NEW MOVE.

First: That the lecture, given at 2:30 p. m. each Sabbath does not in any way conflict with the regular services of our church, but, to the contrary, the morning and evening audiences are more than doubled, and many have joined the church through the influence of the afternoon lectures. These lectures have been such that any loyal American would indorse, and all Christians should indorse. The audiences have been large, from twelve to fifteen hundred each Sabbath, and would have been doubled had the house been large enough. Over fifty names have been given to an ex-papal league, among them two ex-priests. More are coming out every week, and we sincerely commend the patriotic movement.

Second. That since the annual conference there have been conversions and additions every Sabbath. After each evening service an evangelistic "after-meeting" is held, and great interest is manifested. There are seekers at each meeting, and the interest is stronger now than at any time in many years.

Third. That besides the two main services on Sunday, which are distinctively Gospel services, we have on Monday night a Bible study, based upon the articles of religion and the rules of the church, attended and promoted by the church members and converts. On Tuesday evening a recruit's class is held, for the further training of the converts, in which there have been some wonderful conversions from drunkenness and Catholicism. On Wednesday evening we have the regular church prayer meeting, led by the pastor, and always well attended, in which all members take an active part; and the pastor's expository talks on the Seven Churches of Asia, just finished, have created wonderful interest among all members, and at the present time the same expository talks are being continued on the sermons of Isaiah. On Thursday evening we have either a young men's meeting or a lecture on some of the topics of the day. On Friday evening the devotional meeting of the Epworth League, using the topics and Scripture as arranged by the National Secretary.

In the different meetings the attendance has doubled, and in some of them the members have trebled, and this is especially so in our regular church service since the beginning of this conference year, which is largely due to plain Gospel preaching our present pastor, Brother Murray, is now giving us, and the hearty co-operation of all the members. We are maintaining on Sunday nine distinct services, and the regular evening services on each and every evening of the week, besides an industrial school on Saturday afternoon; also a Patriotic Union, consisting of over 500 members.

CHARLES BUSBY,
MATT W. PINKERTON,
W. C. CONANT,
A. D. HYDE,

B. A. BLOOMFIELD,
EDWIN J. DIETZ,
SAM'L M. SPARKS,
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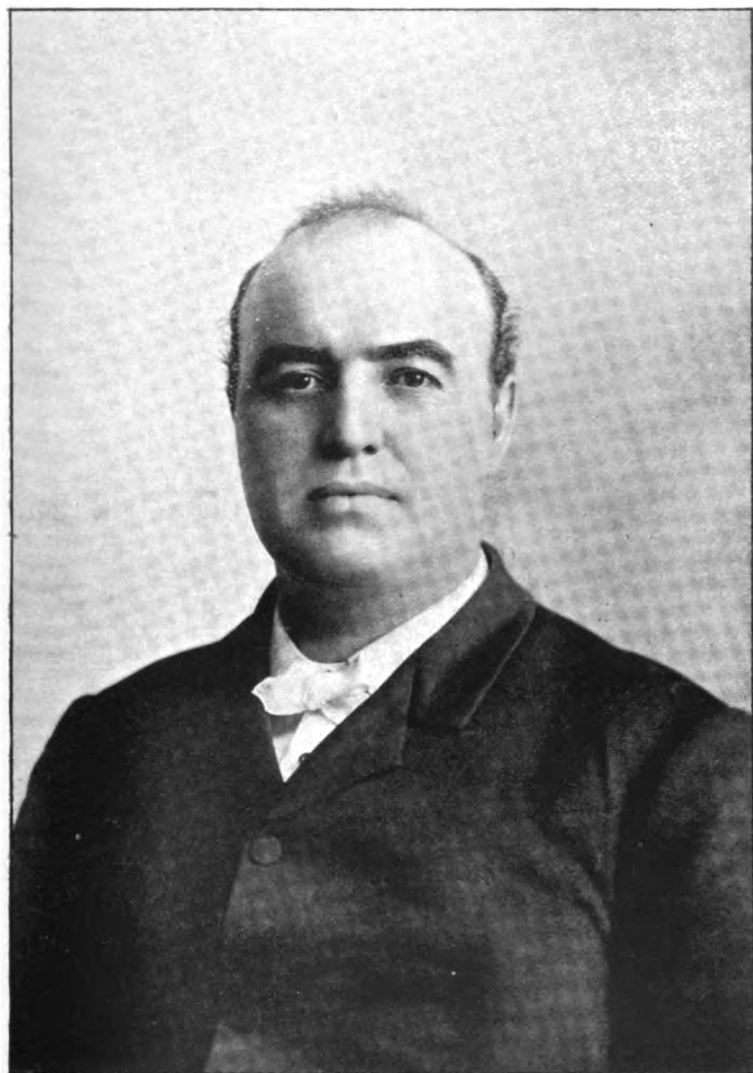


To My Own Dear Father

Who renounced Romanism because of the drunkenness of the priests and the superstition of the Catholic traditions. Who wandered for some time thereafter in the darkness of atheism, but now enjoys the blessedness of religion "pure and undefiled," and to my precious mother, always a Protestant, whose Christian example was most potent in turning my wayward feet to the paths of righteousness, this unpretentious volume is affectionately dedicated by

THE AUTHOR.





REV. O. E. MURRAY, PH. D.

LECTURE I.

ADDRESS BY HON. HARRY C. GANO.

At the Opening of the Black Pope Lectures.

LADIES AND GENTLEMEN, BROTHERS, SISTERS AND FRIENDS:

I believe that address means all who are here to-day. This is the initial lecture of thirteen to be given by the Rev. O. E. Murray, which are given under the name of the Free Lance lectures. I predict much good to come from these lectures in more ways than one. I think this the proper method of reaching the masses; to arouse them to their duty to their God, their country and their families. I will venture to predict that before the series is closed that like demonstrations will be had in other churches. I doubt very much if this building will hold the masses who will be anxious to hear Brother Murray, and I feel that his idea of propounding his logic on the Black Pope will be the means of enlarging all our American or Protestant orders at least 50 per cent. We are here to-day not, I hope, as bigots, but as true Protestants—men and women who do not believe in condemning anyone for their right to worship God as they see fit. This is the right of all American citizens under the constitution and laws of our land. We are compelled by the circumstances before us to-day to stand by and guard our public schools. Under our present Mayor and School Board this is next to impossible. We, as American citizens, have appealed to our present Mayor for a change in this direction, but our prayer has been unheeded; so we feel it our duty to take the matter in our own hands and stop these abuses by public demonstrations, to awaken the masses to the realization of facts, so that the desired relief may come through the ballot box, and I pray God that we may be rewarded. Many of our friends say it has gone too far. What can we do? I say, "Do much." Is it possible that the minority can override the majority? I will admit it has done so in the past, because the minority has taken possession of our ward caucuses. I ask you if you do not owe your country a duty that you are bound to fulfill, if not for yourself, for your children, your grand and great grandchildren? What would your forefathers say if they could come back to you to-day and see the condition of affairs in our country? I am afraid the old Continentals would hide their faces in shame. Would they not say, "Rouse, my sons, redeem the honor of your forefathers!" We believe in restriction in immigration; we do not believe in making our country a caldron for the paupers of all nations. When this country goes into the soap business, then

we will place our stock of caldrons in Castle Garden and go into the business to supply the world with the refuse from their own countries. I beg you not to take it that I mean America for Americans born on American soil, for I know of just as good Americans born across the pond, that are as good citizens and as good Americans as any of us are—men and women who love this



HON. HARRY C. GANO.

country as well as we, who came to this country to become Americans, and who answered Abraham Lincoln's call as readily as you and I; whose wives, mothers, sisters and sweethearts suffered as much as ours did during the war of the Rebellion. We have no fight to make upon anyone that comes to our land to be a good citizen. We are not fighting Roman Catholics as in-

dividuals; we are fighting the Roman Church as a political organization. When the Pope calls off his church from entering into the politics of our country, our fight is at an end. I know there are many Catholics that do not believe in having their rights usurped by their church and will not have it. In conclusion, I will say we are glad to welcome you all amongst us. Bring your friends with you, and if you have any Catholic friends invite them to come. We will receive them cordially, and believe they will depart feeling improved by our lectures. I will now introduce to you the Rev. O. E. Murray.

THE BLACK POPE.

The Rev. O. E. Murray, B. A., opened the series of Free-Lance Lectures, in the M. E. Church, corner of Wabash Avenue and Fourteenth Street, on Sunday, January 4, 1891. The services commenced at 2:30 o'clock in the afternoon, at which time the body of the church was well-filled.

President Harry Gano, of the A. P. A., presided, and in a few well-chosen words, introduced the speaker. Some patriotic songs having been sung, Mrs. Shepherd offered prayer, after which the audience sang "America."

The Rev. Murray then spoke as follows: It is a pleasure to see so many of you here again. I do not suppose you have been to church since you were here last Thanksgiving Day, but I am quite sure some of you were here then, and I sincerely hope we shall see you here oftener. Let me caution you to not look for eloquence or embellishment in these Free-Lance Lectures. They will be just what they are called, off hand, free-lance discourses. The day has come for something of this kind. We have felt the necessity of it, we have asked for it, the orders have been looking for it, now we have it. So this afternoon we begin the first of this series of lectures, and I must say it is a positive pleasure for your speaker to have this audience to talk to, and to hear those words from President Gano. Now, without further introduction, we want to introduce you to the Black Pope. There have been some threats made that this would not be a very popular thing to do right here in the heart of Chicago—to give a setting forth of his majesty; but, nevertheless, threat or no threat, we intend to do it. Your speaker has not been in the habit of going around asking folks what would be popular. He is not engaged in that kind of business. His rule is to ascertain first what would be right, and having done that to wade in, and we are very glad to have also some folks to wade in with us. I have been asked a variety of questions since the topic was announced of "The Black Pope." Some have asked me if the Pope was an African and dark. [Laughter.] No, not quite that. The negro, you know, said he was dark on the outside, but white in the inside—white in the heart—but the Pope I am talking about is the reverse of that. Now, there are two Popes. There were three. We must not forget that the Pope at one time left Rome and went to Avignon. We must not forget the Babylonish captivity and the tri-papal head, but really there are in Rome to-day, two Popes, one white externally. I will not say how he looks on the inside; the Lord knows about that.

He is called the White Pope, and he wears a white garb; the other Pope wears a black garb. He loves blackness even in his dress. He is the representative of the Jesuits. Their general is called, in history, the Black Pope. And because this Black Pope is now feeling around America, and because he gets cypher dispatches from America every week, and because of the Black Pope's intense interest in this country, we intend to make you acquainted with him.

Nicholini was a resident of Rome. In 1832 he wrote a famous history of the Black Pope and has given us a good idea of his black majesty. He tells us there is no greater enemy of liberty. If that be so, we are patriotic this afternoon in coming here to find out all we can, and talk about one of the great enemies of our liberty. The Black Pope is known by his acts, by his fruits and by his books. You will not know him or very much of him apart from those sources. The Black Pope is condemned largely by the Romanists themselves, and you must remember that the Roman Catholic Church has expelled him time and time again. He has had several banishments. Several Popes have read him out and churched him, and one of them banished him to all eternity. [Laughter.] Now, how much is a Pope's banishment good for. Here was this Black Pope banished perpetually by a White Pope, and yet he doesn't banish at all. [Laughter.] He still stays around Rome to bother them. The Black Pope first made his advent into the world about the time of Henry VIII. We do not propose to say very much in extenuation of Henry the Eighth. He led a very dissolute life, and yet he did some good for Protestantism. It was about the time of Charles the Fifth, of Spain, when all Europe was bathed in blood, and just after Don Ignatius de Loyola, a nobleman, of Guipuscoa, had fought his remarkable battle, in which he was severely wounded, that new life seemed to enlighten the world. There was new life everywhere, throbbing throughout the world, and it was found necessary by the Roman Catholic Church to stop this tide of new thought and new life, and they felt that something must be done to introduce some new power into the Roman Catholic Church, and to force these new movements through the world. Of course they will tell you that there was no such thought as this in the Roman Catholic Church, yet some of their historians have been wise enough to admit that this was the case. When the power which had been exercised by Rome for centuries was broken, and a new era seemed to dawn upon the world which threatened the destruction and annihilation of the Romish church, then it was that the Black Pope first made his appearance. In its original conception, and its avowed or ostensible object, the Jesuit order does not at the first glance appear as more than one of many similar communities which have grown up in the bosom of the Romish church, but it differs from them by a more careful selection of instruments, a more skillful organization, and a more perfect discipline. On closer examination the Jesuit body proves to resemble those other religious societies only in external and separable accidents, differing from them and from all others in its essential character, and that not in degree merely, but in kind also, so as to be an institution absolutely unique in history. Before the first Black Pope made his appearance there had been three weak Popes in the chair, unspiritual men, men who thought more of other things than of ecclesiastical life. Borgia, the incestuous debauchee, strove to suppress the Roman barons with poinard and

poison; Julius ridding Italy of foreign dominion was more fond of his cuirass than of theology; while Leo loved art and literature and was a more temporal prince than a supreme pontiff. He cared more for poetry than polemics and took greater interest in Michael Angelo than in the scholastics. With all their pomp they could not check the new ideas fast filling the hearts and minds of men and causing them to throb with every thought in love for liberty. Sarpi, the old historian, tells us that Leo would be a perfect pontiff if he had possessed some religion. But Luther came with his Bible and his songs to awaken a sleeping world by his ringing appeals for liberty, civil and religious. Then the Black Pope came. If the Black Pope had his will this book which is now before me on this pulpit would go, and every one of us Protestants would also go. Luther's work was not primarily against the Roman Catholic Church, but against Tetzl and his indulgence auctions. He enlightened mankind, and his was the act of a patriot in the highest sense. It meant something for Luther to stand forth and say, in the teeth of the Romish Church, that he would teach people the truth, and to say, "Here I stand; I can do no other; God help me." The hour has come when every patriotic heart in America should stand up very near to the principles of Old Plymouth Rock; stand very near to the heart of Washington, stand near to the spirit of our immortal Lincoln, stand facing Rome full front and say, "Here we stand, Americans at heart, all of us; here we stand for our country; here we stand for our homes; here we stand for the schools of our childhood, and, God helping us, we will never retreat." [Applause.]

About the time the Black Pope made his appearance, the first Bible had just come from the printing press. When it was first brought out in red ink the Roman Catholics inveighed against it and said it was written in human blood. At that time the mariner's compass began to guide men. Instead of going along the seas in ships and keeping near the shore the mariner's compass enabled them to follow the stars and make straight paths. We have been making straight paths by heavenly light ever since. We cease to sail by the rules the Church of Rome gave us and are sailing by the stars. They thought the world did not move, and tried to torture the man who said that it did move, but in spite of Rome and all its prohibitions old Galileo dared to say, "It does move." We will sail in the future by the stars.

The first Black Pope was Loyola, who was born in 1491, in his father's castle, at Guipuscoa, Spain. In a certain Romish company, not long ago, the subject was discussed as to who was the first Jesuit. A secular priest answered. The secular priests don't like the Jesuits, all of them, and they are a large party. Although the Jesuits have the largest number of any of the orders in this country, perhaps twice as large as the Franciscans and Dominicans and all the other orders, yet there is a constant friction between them, and between the Black Pope's and the White Pope's affairs, hence it was that one of these secular priests replied that the first Jesuit was the fellow that sneaked into the Garden of Eden and led the woman astray. Nicholini gives expression to the same thought, practically, for he says the first Jesuit was born of the devil, and he does not hesitate to trace the marks and evidences of his Satanic ancestry. [Laughter.] I am not posted fully on the Jesuit family record, and therefore I accept the statements of authors of their own faith. It reminds me some-

what of a good old friend of mine, who went to preach at the church where there was a fellow in the congregation who had annoyed and disgusted the ministers for years. As fast as a minister came there to preach this man would brow-beat him and get rid of him, and the result was that they could not get any regular preacher. This friend of mine went there and resolved that he would not be so easily brow-beaten, and after he was through with his sermon this fellow arose and said he wanted to ask him a few questions. My old friend told him to go ahead; that he would be glad to answer any question he might put to him. Whereupon the fellow said: "You say a good deal about hell; where is hell?" "I guess, not far from where you live," responded the minister. "You also said a great deal about the devil." "Of course, I did," said the minister. "Tell me how old the devil is," said the Atheist, whereupon the minister promptly remarked: "I do not keep your family record, sir. Go home and search for yourself." [Laughter and applause.] No, I do not pretend to be posted on the family records of the first Black Pope, but I do say that if all the Roman Catholics themselves say about him be true we should not hesitate to say he was born in the infernal regions. [Applause.] At any rate if he was not the fellow that got into the Garden of Eden and was so very sociable with Mother Eve, he has been very sociable with Mother Eve's daughters ever since. You will always find the Black Pope's agents sneaking around rich women. Only recently we find that Kate Drexel, with her seven million dollars, was coaxed into an order; they will have her money and they know how to use it. Then, there is also Mrs. Stanford, and the daughters of Senator Ingalls and Senator Vorhees, and many others. They love to get our daughters into their schools, if possible, and if once they get them into their convents they succeed in getting them into their church at last. What a warning it should be to us when we know that the school interests of Rome are under the thumb of the Black Pope. We ought not to trust our children within ten miles of any of their schools. [Applause.]

To understand the Black Pope fully you must know his methods and practices, and when you know those you know what Jesuitism means. Loyola sprang from one of the grand families of Spain. He was one of the court gentlemen, and if you know what court life in Spain was in the sixteenth century, you know pretty nearly what he was. Court life of that day was abandoned licentiousness and very dark; in fact he tells us himself that his paramour was not a duchess, but one of higher rank. That is what he says himself, and what Catholic historians tell us of him makes him a monster. Of course they say he was so vile for their own purposes, and when he was converted they pictured him such an awful fellow in order that his conversion might appear to be so much the greater. That is their way of doing. Now, they may have painted him a little blacker than he was in order to make miraculous his conversion. We shall speak of him as the founder of Jesuitism, and as a man who had a very black source. He is said to have been very brave and although baldheaded was handsome. That he showed some courage at the battle of Pompeluna, in 1521, when he was thirty years of age, and when he was severely wounded. The historians say that the battle was going against them, and with one single soldier to attend him, he rushes to the front, turns the tide, and is shot in the leg. They took him to his

home, where he was sent by his chivalrous captors, and there they leave him with his parents, and where doubtless he was tenderly cared for. While at that home he was induced by the reading of some pious book, intended to divert the tedium of illness, to devote himself to a religious life. Up to that time his great ambition had been to be a great general. His main thought of life was to draw the sword, to go into the fray. He was brought to his home on the eve of the Feast of Peter and Paul, and the Catholic historians say that immediately great Peter touches him and he is completely restored to health, broken leg and all, and he leaps out of bed and comes flat on the floor. [Laughter.] You may laugh, but that is the Catholic history of it. There is something very strange about it, because shortly after they found that Peter did not do a good job, because right down on the leg where the bone had been broken they discovered that instead of the bone being all right a part of it stuck out, and accordingly they had to saw the bone off. [Laughter.] He should have sued Peter for malpractice. [Laughter.] For my part I do not think Peter is a very good doctor at all, although they pretend to do a good deal of healing by Peter in the Roman Catholic Church. I will tell you why I do not think he was a good doctor. We read in the Bible that Simon Peter's mother-in-law lay sick with the fever, and for all I know she is sick yet, for he didn't stop to cure her. [Laughter.] He didn't give himself any concern about her apparently, and it is very evident he did not love his mother-in-law. [Roars of laughter.] The man who would not love his mother-in-law isn't fit to be a patron saint. [Laughter.] Just think of the luxury it is to have a mother-in-law. [Laughter.] It is a remarkable thing for a Pope to have a mother-in-law any way. [Laughter and applause.] Yet it is no worse than for the present Pope to have lots of nephews and nieces and lots of cousins, too. At any rate Peter was not a good doctor, or he would not have used the saw on that leg if Peter had set it and cured it by a miracle. [Applause.] There is some doctoring in that same line done to-day, and not all among professed Romanists either. I would rather trust my life in the hands of a man who knows more than I do, and leave such miracles alone. [Applause.]

Most of you have heard of Joseph Cook. He was mobbed on the banks of the St. Lawrence, because he said the Catholic priest could not raise the dead. [Sensation.] Loyola knew that only one good leg was too few for a soldier, and about the next best thing for him to do was to become a saint. If he had applied to join my church he would have been kept on six month's probation. [Laughter and applause.] The trouble was they let him become a saint too quick, and I don't believe in these man-made saints. [Laughter and applause.] Indeed I think he ought to have had more than six months' probation. At any rate some one ought to have signed his scroll. [Laughter and applause.] There was no committee ever reported in his case. [Laughter.]

Just as soon as he started to be a saint we read that he rode with a Moor and Loyola and he fell to discussing. Ignatius professed to be a great protector of the Blessed Virgin, and because the other fellow disagreed with him somewhat about it, he was going to kill the Moor. They argued regarding the perpetual virginity of Mary, and the poor Moor could not see it in that light, and in his ignorance said, "She could not have been a perpetual virgin

after the birth of the Saviour." This made Loyola exceedingly angry. He was mad enough to kill. The Moor pursued his way, but Loyola's wrath increased. He was of the opinion that he ought to have killed the moor, and finally according to the historians, he threw the lines on the neck of his horse and let the horse go with the remark that if the horse overtook the Moor he would kill him. But instead of overtaking the Moor, Loyola's animal took another road, and turned down to a nunnery. [Prolonged laughter and applause.] That is the fellow who started to be the Black Pope. Why, when he got to the nunnery he commenced to starve himself on the same plan that Doctor Tanner did, and all at once, by another miracle, he receives a power by which he professes to heal troubled consciences. He immediately practices that, and all his followers have been practicing it from that day to this.

The Jesuits are the most popular confessors in the world. At Rome to-day, under the arches of St. Peter's and in the vestibules, you will find the Jesuits, and princes, with their hands reeking with blood, come there for absolution and confession, because they claim to have this great gift handed down to them from Loyola, the Black Pope. It has all been handed down. [Laughter.] They have everything handed down from Peter, who could not cure his own mother-in-law, who was sick with fever. He gives Loyola the gift by which he can cure the mind and body of every ill. This transmissible gift comes down to the confessors of the Jesuit order, so they tell us, and when a parish priest fails to bring his people to confession then he sends for a Jesuit. The Jesuit comes with his smooth ways and makes it very easy and comfortable for sinners to confess, and no matter how bad they may be, he always has a way of relieving their minds of any unpleasantness; hence they are the most popular confessors in the Catholic Church. In some future lecture I may tell you how it is they are so popular, and how they can make confession so easy.

Loyola first betook himself to Monserrat, and thence, in the garb of a pilgrim, to Manreze, a small town near Barcelona, whence, after serving for a time in the hospital, he withdrew to a cavern close at hand, where, amidst the practices of various austerities, he made the first draft of his famous spiritual exercises. He tells us they are of divine origin, and just as soon as he gets them written he proceeds to Italy and re-establishes the Inquisition. I think they are of supernatural origin, too, but when you look for that origin you have no need to look upwards. [Laughter and applause.]

He was thirty-three years old when he went to Manreze. By this time Loyola seems to have made up his mind that he didn't know anything, and I think he was about right. At the age of thirty-three he made up his mind that he would learn something, and it was while he was trying to learn to read and to do writing and arithmetic, or something else, he sees another miracle, which is a real miracle, by the way—the transubstantiation. Now just fancy it, will you? He saw literally the bread dripping with blood. He saw the whole thing. There were no half measures with him; it was actually flesh and blood. Now, if he saw that, I would like to know why his followers can not see it, too. [Laughter and applause]. It seems to me that the only time it was ever seen was when he saw it, and I have my doubts about his having seen it at all.

Another time he says he saw the soul of a friend. The man died and went to heaven, and then he saw that soul. What a wonderful vision he had, to be sure! We are told by one of the historians that he had more knowledge of natural science put into him at once than the rest of us can get by going to school for ten or fifteen years, and it was all done in a supernatural way, of course.

Another time he was lifted up bodily. Well, there may be something supernatural about lifting him up, and if they had only carried him off what a blessing it would have been to the world! [Laughter and applause.] The only reason they did not carry him off was, he was not fit to die, and I don't think he was fit to live, either, at that time.

But he goes to work zealously, practicing his arts of healing mind and body. There is not time to tell you all the things said about him by the Catholic historians themselves, and if I were to tell you of the nonsense you may gather here in your own city library about the first Black Pope it would nauseate you. He leaves his home and his relatives and everything dear to him and enters Monserrat Convent, where he can be by himself, and after this he is not known to have thought or spoken kindly of his old parents, who nursed him so kindly and tenderly when Peter did such a bad job of surgery on him. I think a man is a brute that could do that; who could influence the hearts of men and lead them on to do the things he did, and never have one speck of love for his dear old mother, and who never found anything to give to his dear old father. He scarcely communicated with them; he turned his back on his old home; he left the country that had been dear to him, the land of his birth, and had not a particle of love for it. Is that the kind of a man for a model? Is that the saint you want your children under in your schools? Is that the sort of man to teach your children patriotism and love for their parents and their country? Remember that he is the schoolmaster of the Roman Catholic Church, and that the educational interests of the Romish church are given to the Jesuits by the right of their constitution. He who never loved his parents after he became a strict follower of Rome; he who never loved his country after he began to love Rome—is he the man to teach your children patriotism? Never! Never! [Applause.] Not only that, but he also turned his back on all his friends. He never seems to have had a friend, and no wonder. He inspired men to fear him. He seemed to guide men by a superstitious dread, and to lead them to do dreadful deeds. Men and women became as cadavers under his will, and all his followers took an oath that they would be in his hands like a staff in the hand of an old man, to be turned any and every way; they were to be passive to his will—as passive as a corpse. But they never loved him, and the followers of the Jesuits to-day do not love them. We are sometimes asked why it is that Protestant ministers are not feared, not treated with the formal reverence that the Catholic clergy are, but God knows I would rather have one heart to love me than a thousand to fear me. [Applause.]

Let me compare Luther with the Black Pope a little while, and it will not take quite so long to give you the picture of the man whose work Loyola came to undo. How was it with the monk of Erfurt? A bright scholar; he loved his friends, loved his country, loved his parents, was tender in his home life, and

loved the woman that loved him enough to leave the Roman Catholic Church for him, and whose love he reciprocated. You see pictures of Martin Luther with little ones climbing around his knees; another where the great martyr is in his home, and one of his little ones is sick and is nestled in his arms, and the great man is looking down upon the little one, who is just breathing her last, and you can see in the very heart of Luther his deep love. He was far different from those who leave their children for other people to bring up. I have no love for the cuckoo that lays his eggs in another bird's nest. [Applause.]

Luther was a born reformer. The other man, Loyola, was a born monster. Ignatius Loyola was cold, cruel, and ambitious—a mere politician—while Luther was a patriot; Luther was a statesman. The one was lighted by a dim dark-lantern, while the other had the eternal stars and the word of God. [Applause.] Our modern Jesuitism can not be very pure, coming from such a source as that. Loyola was vindictive and only half educated, and those are men to be feared anywhere. Why, we read that Melchior Cano, who talked with the Pope—and Melchior Cano was a good Catholic, and these are a Catholic's words in regard to him—he says: "Brothers, the day of the last judgment is at hand. The anti-Christ is about to appear, and we already behold his precursors among us. All the signs by which he is known I can discover in the priests of the Society of Jesus." Remember, we have no need to go outside of the Catholic church to find weapons with which to fight the Black Pope, because they have said so much about him that we do not need to add to it at all. They have said things so dark and detestable about him that I would not dare to quote them to you to-day.

Loyola very soon commenced to contend with the White Pope, and the Black Pope has been fighting the White Pope ever since. The Black Popes usually win their point, too. There is a picture somewhere—a picture of Pope Leo at a telephone. He has got the trumpet up to his ear, and is listening for a voice from the upper world; but this picture says he gets no response from the upper world, and finally someone whispers from behind: "This wire ought to go underground." [Laughter and applause.] When Leo sends out any document to his Arch-Bishops and Bishops it begins something like this: "I, Leo, Pope, vicegerent of God on earth and listening to the voice of God in Heaven," etc. He thinks he is listening to the voice of God, but I tell you a man is at the other end of that telephone, and that man is the Black Pope. It is his voice he hears, and not God's. [Applause.] So far as we know anything the Black Pope controls the White Pope. This struggle between the two Popes has been going on for years, and there has been a clash again and again. About forty years after the Society of Jesuits was formed Sextus V would not sign a certain document. There was a struggle in regard to the name, and Sextus V undertook with a high hand, not alone to reform the company, but to change the name from "Society of Jesus" to "The Society of Ignatius," but while the struggle was going on Sextus V died very suddenly. It is very strange that every White Pope who opposes a Black Pope dies very suddenly. Some of the historians say that poison was used very effectually to put opponents out of the way. Urban VII, his successor, who, as Cardinal Castagna, had been actively co-operating with Sextus in his plans, followed in the steps of his predecessor, and eleven days after his election he, too, died

very suddenly. Urban had no sympathy with the Jesuits. He wanted to break the Black Pope, but he dropped off very suddenly. Now, they don't usually elect a man to be Pope who has heart disease, if they know it. [Applause.] On the contrary, they try to pick out a man who has some show of

This wire ought to go under ground.



LEO GETS NO RESPONSE FROM THE UPPER WORLD.

living. Clement VIII, another opponent of the Black Pope, tried to banish the order, and died before he could carry out his intended measures. Clement XII, Urban VIII, Innocent XI, and Alexander VIII vainly contended against the doctrines taught in Jesuit books and colleges, and could effect no change,

and Clement XIV issued the famous bull anathematizing and banishing them to all eternity, and he, too, died very suddenly. I don't say they died of poison, all these men, but I do say that it looks as though they had all the symptoms. Nine White Popes condemned the order, and nearly every country in Europe has condemned it, and yet they will come here and carry out their same infernal work. Americans, awake! Do not excuse your lethargy and want of watching by saying, "We are so busy." I do not want to get my purity out of the same dish they get theirs, if I know it.

It is a common jest in Rome among men in authority, as to where the power is between the two Popes—that is, between the Black Pope, the General of the Jesuits, and the man who is the self-styled Prisoner of the Vatican, who lives there, and who is so poor, as the priests will tell you, as they wipe away their tears while begging for Peter's pence. Let me ask you, would you not like to be a prisoner in a palace with a thousand rooms, and a great big wine cellar that covers many acres? How many of you would object to be a prisoner there? Most everything they say is clothed in lies and deceit. There is no truth or sincerity in any statement they make. They have a way of getting around the truth. They have an object to accomplish in every message they send out, and while in Rome Leo may listen at one end of the telephone, there is another fellow that is very close to it. Every week he gets news from all parts of the world. Every week each Jesuit must report all the things that occur and come under his notice—everything that occurs in his church, all that occurs in the little red school house, and even all that is said about Mrs. Mulligan's guards. [Laughter.] And everything that transpires in this meeting will also be reported. Let me give you this secret cypher, and if any of you are Latin scholars you will understand it. *In rebus quae secretum requirunt explicandis his vocabulis utendum erit ut ea intelligi nisi a superiori non possunt modum autem praescribit Generalis. Const.; Vol. 2, pp. 125-6.* Not only is there that secret cypher that they must use in their reports, but they must take any secret cypher that may be prescribed by the General of the order, and he can change it to suit his will. They have this underground business going on all over the world. They control our telegraph wires and all the leading papers of the country; and do you see where you are coming to? The Black Pope has the same fell purpose in view in regard to America that he had in regard to every other country in which he has had sway, and you want to be on your guard and on the alert. Macaulay and Ranke and Hallam charged great crimes to the Black Pope that I have not time to enumerate, but among them may be mentioned the murder of William of Orange, of Henry IV of France, the attempted murder of Elizabeth, Queen of England, the Guy Fawkes plot, and the massacre of the Huguenots in France. All these things are traced by historians to the Jesuit party.

With such history as this behind them we don't want them in America, and there is just as much reason for their banishment from America this very hour as there was for their banishment from any of the other countries in Europe. We may well heed the words of LaFayette. He says: "If anything disturbs your liberty, look out for the miserable hand of the Jesuits." When the Jesuits attached themselves to Spain she was the banker of the world; now she is the beggar of nations. When they entered Italy she was

the artist and scholar of the world; now she is among the lowest of nations. Think of her rising under the wise rule of Victor Immanuel and Minister Crispi, and what wonderful things Italy has accomplished in spite of the prisoner at the Vatican. There are indications that something may be done for Italy yet. Rev. Dr. Vernon, said a Methodist preacher, has a little church right under the Vatican. He told me the other day that he has a little Bible and is watching the Vatican every day, and as soon as the old fellow comes out he will give him the Bible. When the Jesuits first found Ireland she was the schoolmistress of the world. There are portions of her history which show that she had never been equalled, but what is Ireland to-day under the Jesuits? Under their training and domination she has become the tramp among the nations. She has been more ruined by the two Popes on the Tiber than she has by the Queen on the Thames. She sends more money to Rome than she sends to England; she sends more money out for the church than she pays for all her landlordism, and yet she groans very heavily about the rents, but never a word is said about the church. My father fought with Gladstone with the Liberal party to take from Ireland the tax which was imposed upon her for the established church, and I rejoiced at it. I have always worked for Ireland, and I feel deeply for her in her struggles, but I would that she could feel something of the wrongs that come to her, not alone from England, but from the Jesuits, and I can not help feeling that the money which is shipped from America to Ireland for their relief is taken from one pocket and put into the other by the Irishmen and doled out by the priests, to be taken to Rome.

The Black Pope never loves the place of his residence or the land of his birth. He is no patriot, and that is one reason why we don't want him here. A man who is not prepared to obey the laws of the land in which he dwells is not prepared to be a loyal citizen. He receives his orders from the church at Rome, and compels those who obey him to take out their papers and vote as he tells them. It is nothing against the Franciscan monks in Milwaukee that they went down to vote, but your Jesuit does not vote; he manipulates the machine and sees that other men vote. I have no sympathy with that kind of a man. Rome is the Black Pope's country, and the General of the Jesuit orders is the Black Pope's King. Wherever he goes he means death to liberty by fair means or foul. He means death to everything that pertains to protestantism, no matter how good or bad it is. The Black Pope is either the enemy of freedom or else he and his followers are bad priests, and they are most likely not to be the latter. The Jesuits oppose freedom in any shape, and the prosperity and perpetuity of this nation is involved in this struggle. They put the Pope before the President. With the Jesuits who live in England it is the Pope before the Queen. You had the Baltimore convention of Catholic laymen a short time ago, at which Cardinal Gibbons was present, and also Cardinal Taschereau from Canada. You had also President Harrison there, but was he at the head of the table? Not a bit of it. There are two or three places at table which are regarded as the seats for honored guests, but they would put our President down at the bottom of the table if they dared to. That is the work they are doing. Remember, with them it is their church first, and the state afterwards. They put their church at the head of the law, and they would have no state at all unless that state is the Catholic church.

This Black Pope is never what he appears to be. He is a despot in Spain, a tory in England, a republican in Paraguay; he is the supervisor of the public schools in the United States, and stands back of Mrs. Mulligan. He is the chameleon of circumstances wherever you find him. He is a swivel, has a sort of universal joint in his back, which enables him to turn "every-which-way," and you will find him in all places when he is wanted. He has his representatives in every church, and has writers that guard his interests on the daily papers. He speaks all languages, assumes every garb, and is nowhere recognized, and yet he is exceedingly active in this land. His motto is "Ad majorem Dei Gloriam," and he does this all, as he says, for the greater glory of God. That is what he professes to live for. Those are the men who want to get their hands in our treasury. They want our taxes to support their schools and support their children, and it is time for us Americans to say to Rome that there is one land on earth where we intend to make every church pay her own bills and be honest. [Applause.] So, until we meet again, let us guard well the little red school-house.

"The Little Red School-House" was sung.

Mr. Murray then resumed his seat, amid a perfect storm of applause.



LECTURE II.

THE BLACK POPE'S MORALS.

THE Rev. O. E. Murray delivered the second lecture of his Free-Lance Lecture Course on Sunday, January 11, 1891. Mr. Jos. S. Reynolds, President of the Junior O. U. A. M., presided, and the church was filled even to the aisles and gallery. The lecture was as follows:

It is a pleasure to see so many of you here again. I did not know but that you were all disgusted last Sunday, and yet you do not look like a very disgusted crowd this afternoon.

Let me be eyes for you a moment and I will describe a picture. On the right hand side of it is the public school. Happy, bright-faced boys and girls are playing around it. The American flag floats above it, protecting it, as it should. On the other side of the picture is a parochial school, and there are not so many little boys and girls playing around it. They are not dancing and hopping and skipping and jumping as are the children around the public school, but on the contrary a very demure sister has one by either hand, and they are being cared for—cared for in more ways than one. We have on the other side of the picture, standing in the front, old Uncle Sam. His warmest side is toward the public school. We expect that. He is leaning on a turnstile that represents the Congress of the United States of America. Uncle Sam has his boy with him. He is pointing. He looks over to the flag on the parochial school and hardly knows what kind of a flag it is. There is something of doubt there. There is no doubt as to what flag is floating over the public school. Uncle Sam is talking to the boy and trying to teach him an object lesson from Canada. Uncle Sam might take his boy under his arm and ask him to take object lessons not only from Canada, but from every country where the public school question has come up for solution.

You may ask me what has that to do with the question on which I am to lecture this afternoon. It has a great deal to do with it, for the discussion of the Black Pope is, after all, a patriotic question. The Black Pope's relations to the schools and his relations to this country at large must be discovered. I enter, therefore, upon the discussion of this hour with some little timidity, because of the way that you have spoken about the last lecture. I am afraid that you are expecting too much. If you are here expecting exhaustive discussion, let me say that my duty, and my relations, to other walks of life will not permit me to go into things and opinions and theories as you would like

to have me go into them. Then I feel my own deficiency in divinity to bring any new light to the question. Nor is it needed, for the question of this hour has been so thoroughly discussed by master minds that about the best we can do is to "gather posies from other men's flowers," with "only the string that binds them as ours."

We ask your attention to the question of the hour, the Black Pope—the General of the Jesuit society—and especially to his morals. And we do this in the name of country. And why should we love our country—why love it more than any other country under the sun? There must be a reason why



DO NOT FORGET, MY BOY, WHAT ROME IS DOING FOR CANADA, IRELAND, ITALY AND MEXICO.

hearts should throb with love for native land. That same reason comes when we love our own family more than other families, which impels us to love our relations more than others, to love our friends more than others. I am not an admirer of that universal civism that Richard Watson speaks of when he calls it the citizenship of the world. That is being lauded in some places today, but that, under pretense of loving all men, would extinguish our partiality and love for own country. It is a blessed thing when a man can say to himself, "This is my country," no matter what that country is. He ought to feel proud of his country, whatever the name; to work and overcome the

evils that threaten it, and to build up the good institutions that adorn it. Patriotism, then, means something. It is a glorious principle, and you ask me what I mean by patriotism, and I say it is a love for one's own country. Not only a love for that country, but it is a passion which means to serve one's own country either in defending it from invasion or protecting its rights and maintaining its laws and institutions intact. It is the characteristic of the good citizen and the noblest passion that actuates a man in the character of a citizen, leading him to support his country and defend it and its interests. Patriotism, then, is something that is noble, something that is deep-seated, although very often it is used as a bone of contention by mere party politicians. The true patriot will watch the enemies of his country and will ward off impending dangers. He will refrain from injuring his country, and is willing and ready to serve it in every way possible. He will foster her institutions, love her flag, and will conserve all national interests.



To my thought the truest patriot is the man who not only loves country, but loves the Father Almighty and Preserver of country. [Applause.] The true patriot looks up to God. He looks back to the grand past, and thanks God for the noble men that he has given to this land. [Applause.] True patriotism binds the heart to the nation, and also binds the heart to the God who has given us this nation. Now all of you may not share my definition of patriotism, but whether you go all the journey with me or not, if you will jump into my wagon and go along with me we will be good friends as far as we go together. I will not scold you, and will not kick you out of the wagon because you do not agree with me. If you will not go the whole journey, I will be happy to have you go as far as you can, and we will be friends. In the name of patriotism we will proceed to the study of the question of this afternoon, and let us say with the British bard:

" Lives there a man, with soul so dead,
Who never to himself has said,
This is my own, my native land " ?

As one of the threatening dangers to this land I call your attention to the aggression of Jesuitism in this country, and to know of Jesuitism here we must judge it by what it has been in other places. Here we find what it is,

and that it is different from the other orders of the Catholic Church. It has a semblance of the other orders in the separable accidents; it has something in common with them, and yet is very different from the other orders, and this difference is pointed out by our Catholic friends themselves. It is a society that came out among the people, and were the politicians and schoolmasters of their times. The order rests on the Catholic Church. The other orders have a democratic form of government, and most of them do business in common; they help each other and are friendly to each other. But this society is hierarchial, is reserved, and is different from all the other Catholic bodies. No wonder the Catholics have an inimical feeling to the society. The Jesuits are the light-horse of the Papal army; they are ready to go anywhere, ready to do anything for the honor and for the "greater glory of the Lord," as their motto is.

The first Black Pope who selected men to stand around him called not so much for men of unusual ability, but he asked for diligent men with some business capacity. He cared more for the man that could make a dollar, and beg a dollar, and keep that dollar invested, and have it grow, and that is the reason they have been the money-makers of the Catholic Church. Their great point has been to stultify the intellect, to lay the will and everything aside, and just become as a crucifix in the hands of a penitent, to be turned one way or the other as circumstances may require. Now, in discussing their morals, remember that I am not announced to speak of their immorals. If any of you are here expecting me to run a "smut machine" for the next half hour, you have come to the wrong place. Morality is not going to be improved by putting before our young men the blackness of this system. I do not think you can read smutty books, even against the Catholic Church, and get better by doing so. You cannot handle pitch, no matter its source, without its sticking to you. If you run against a black coal heaver you will get black. If you handle coal it will leave a mark. There is blackness in Jesuitism—things so dark that the most wanton imagination cannot picture. There is blackness there, but it will do no good to discuss it in a promiscuous audience like this. I will let those who want it get the books that contain it. There is nothing of that in what I propose to touch on this afternoon.

The morality of the Jesuits, or of the Black Pope, upon which I propose to speak, is fully explained in the *Britannica Encyclopædia*. The author of the article has this definition in regard to the Pope and his company: He says they are altogether as "a keen-edged sword, whose hilt is at Rome and its point is everywhere." They point to every heart that beats against them—this is a fact, and we will prove it to you—and this sword's point has been aimed at every heart that came out against the Catholic Church. Very early in the history of the Jesuit organization they had their enemies. There were those that came out, but very soon that sword's point was after them. Acquaviva published his "*Ratio Studiorum*." He had some notions that had brought alarm and confusion to the Catholic world. They fought that book and tried to suppress it, but the book grew upon them with all its strange thought until Molina took up the same line of discussion. He had some heretical notions upon the subjects of grace and free will. This progressed until the Dominicans and a great part of the theologians and some of the

Jesuits themselves began to fight it. But it progressed until Molina was called to Rome. Then Clement VIII took a lively interest against this book, because he had heard that it was written against some of his pet ideas. When called to Rome, Molina obeyed, and quite a lively contest ensued, and the White Pope read in this book that it is not an article of faith that such and such a Pope (Clement VIII, for example) is really Pope. The poor Pope exclaimed, "They dare everything, they dare everything." And just because Pope Clement VIII opposed them he died shortly after uttering this. His symptoms were exactly what physicians ascribe to prussic acid. Nicolini, himself a Roman, said "the Pope paused and died." Many physicians claim that he died of poison. All the symptoms point to this result, and wherever a head has been raised against this society this sword-point, whose hilt is at Rome, sought to pierce that heart. It is only within a few years that men have dared stand out against it. It has only been the small voice in the wilderness that has been brave enough to risk life, and property, and all, and stand out, and hurl the truth against this society; but to-day we have hundreds who dare do it, and amongst us are men and women who dare do it. Yes, I am very glad to say that we have many women right here in Chicago, who dare raise their voices against this monster.

After these early struggles the Jesuits came up again and put all France under their power. In the days of Louis XV they were the schoolmasters of France, and one historian says there were no better schoolmasters, but the very next generation, under Louis XVI, all turned back to atheism. Something in their teaching does not hold the people. It has been so wherever the Jesuits have lived. Somehow their work has not lasted. I am not going to discuss the why of it; I will only venture the assertion that it is so largely because of their erroneous moral teaching, because the Black Pope has such immoral tendencies that the people, when they come to know it, shrink back afrighted. The Black Pope and his minions entered Japan, and there never was a nobler-hearted Jesuit than Xavier. He could dare anything, risk anything, and overcome everything. The purest of them all was Xavier. He placed the watch-towers of Jesuitism in every part of Japan, but there is not a trace of them now. There is something in the system that defeats itself. They entered India and did no more than clear out a little of the underbrush so that Queen Victoria's servants could come and plant their foot there and make it an empire. They defeat themselves wherever they go, and there is something in the system that, although they may have dash and vigor to-day, and carry victory with them, it turns to defeat to-morrow.

You need not fear very much their present on-set in this country. Historians teach us that they kindled the thirty years' war. History charges again that back of the Franco-Prussian war in the '70's were seen the fingers of the red hand of the Jesuits, and as soon as they got poor Napoleon into the battle they shrank back and said, "Now go at him without gloves." That is the kind of people they are. They are forever moving kings and princes on the national checker-board. And if they see that the head of one of their favorites is to come off they are ready at once to jump from under him and leave him to his fate, so long as the church is protected. So long as their own

interest is unimpaired they care not how many are sacrificed. The cause of their defeat, therefore, lies largely in their morals.

Why was Loyola arrested so many times—arrested by the very inquisition he re-established? He came very nearly repeating the history of Haman. The inquisition he established for others made him suffer. He was arrested over and over again, but, no matter how grave the charge of immorality against him presented to the inquisition, if he could satisfy the old ecclesiastical judge of the inquisition that he was orthodox at the heart he was allowed to go scot free. It is a most iniquitous system that, because a man subscribes to certain articles of faith, he is entirely cut loose from the life he lives. It is a great step forward when we come to measure a man by his life and not by his faith. You will find it is far safer to judge a man by the life he leads, by what he is, than by what he professes to be. You cannot measure a man by creed. If Loyola had lived up to the best part of his faith instead of the worst, it would have been a little more to his credit, but the poor Pope's works and faith were a long way apart. It reminds me of the story of an aged minister who got flustered at a wedding. Usually it is the man and woman who get excited, but in this case it was the poor, old minister, and when it came to that part of the service where he made them man and wife he was sadly mixed, and said: "Those whom God joins asunder, let no man put together." [Laughter.]

That seemed to be the theory of Loyola. His faith and works joined a long way "asunder," and the same may be said of his followers from that day to this. They were joined asunder and have not yet got near together. His followers, however, were not so fortunate as himself. They were frequently brought before the courts. They were not as tricky as their crafty General, and could not pull the wool over the old judge's eyes, consequently many of them suffered the too common penalty. When Loyola himself was arrested by order of the Bishop of Paris he did not fare so well. He soon found out that he could not do in France as he had done in Italy. The French, with all you can say against them, are straightforward and go right ahead without going around the bush, so that in France, by order of the Bishop of Paris, the first Black Pope was arrested and brought before the Sarbonne (or the great court), and then it was that he was severely censured and had a great penalty inflicted upon him. In nearly all the courts of Europe that has been repeated, and before this lecture course is through I expect, Mr. President, to make a motion for the banishment of the Black Pope from America. [Prolonged applause.] We should expel him for the same reasons that the Catholics themselves had for driving him from all the countries in Europe save one. [Applause.]

You are awake to the necessities of the hour. There is no reason why this traitor should be here, and these reasons grow out of the immorals of this clerical party; not a reason why they have been told to "go" from Europe which does not apply here, and not a reason why Uncle Sam should not take the toe of his great boot and kick them all out of the country. [Great applause.] Our friend Nast should make one other picture. It should have every Jesuit flying for the steamer as fast as his petticoats permit him to run, and Uncle Sam's big toe following closely from behind. [Applause.]

Now, the reason we come to know about the morals of the Black Pope is because the Jesuits themselves wrote it. They get themselves into trouble by writing their ideas, and many a man does. The rest of them for years kept it secret. The Pope forbade anyone, under penalty of consignment to hades, to print anything regarding the ideas of this Jesuit party, but finally it got out. Zaorowski, Cabilone and Schloss are blamed for getting out the first book against the Jesuits, showing what they did believe, and since then they have been judged by their books. The Bible before me asks the question, "Can you gather grapes from thorns or figs from thistles?" We will see. They had reason to suppress their doctrine, in order that the world should not know just what was underneath. The Jesuit party was an order surrounded by a wall of secrecy. That was known, but it was not known what was behind those walls.

Escobar, at last, an honored Catholic writer, gathered up what he could get from the twelve different Jesuit authors. After three years of hard work he made it known. It was printed in six volumes. Catholics say the early book must have been written by some of the Jesuits, and charge it to Zaorowski, Cabilone and Schloss, three ex-Jesuits. Others tried to prove it a forgery, and declare that no Jesuit had written it; on the contrary, the Jesuits said it had been written by someone from the order. But I care not if this be correct or no. It is sufficient for us that we have it, and it is now before us. Others covered it up until Escobar produced his six large volumes that he has given to the world. In the preface to his large work he says the works of the Jesuits have been as a sealed book, and he compares it to that book you read of in the Revelations—the book with the seven seals, which he says was given to the four beasts, and he likens them to Suarez, Vasquez, Molina and Valeria. There are twenty-four elders mentioned also in the Revelations, to whom he compares the twenty-four Jesuit elders.

Pascal gathers up the same idea, and writes eighteen letters. He speaks against the errors of the Black Pope and the Jesuit party, but did not go back to first principles. There was his trouble. Pascal said: "Perhaps the society was all right when it started out, but now they have it in a degenerate form." Had he cared to go back to where it started and followed it right along he would not have given expression to the thought that it had degenerated when he saw it, but was degenerate in its birth. It was hatched in deviltry from the beginning. [Applause.]

Arnould and Mariana wrote in the same spirit as Pascal. They found that the Jesuits in every country where they have lived have been spies. We have a military law in this country about shooting spies. Every Jesuit is a spy. The secret cypher they use to send the news to Rome shows that. They spy your neighborhood, the things you are doing, the way you vote, etc. That is what we read in the books the Catholics have written against themselves. Men do not like to be spied out, and that was the reason they shot spies in the days of the Revolution. You remember that grand young Englishman, Major Andre, whom Washington would have saved if he could, but was led out and shot as a spy, and there was reason for that. It may be justified on military grounds. We must take care to make the application now. [Applause.] You may see it applied hereafter. We have the

right to protect ourselves from our enemies. Self-preservation is the first law of nature, and when we know that we have these men among us who are seeking the life of the nation, seeking to put things into the hands of the Black Pope at Rome—the General of the Jesuits—and know, also, as many a man knows who is opposed to the Catholic party, that they send all he does and says to Rome, and it is written down by the Black Pope against him, and that if the General of the Jesuits ever came into power here his head would be used for a foot-ball. It is time for us to look out for these spies. It was because of this that men came out against this monster evil and are maintaining the fight all the way through.



HE CURSES THE SCHOOL THAT FLOATS THIS FLAG.

There were other teachers—the casuists, among whom were Liguori, Guri and Scavini. Though not direct Jesuits, yet these teach their dogmas. Remember that the Jesuits are the largest Catholic order in this country. They do the teaching for the other orders. The Jesuit books are in all the Catholic seminaries. They are the authors not only of the parochial school books, but also of the books used in the college that every young priest may study, so that whether your priest be a Jesuit, or a Dominican, or a Franciscan, or a Benedictine Father, he has the teaching—the diabolical teaching—of the Jesuits. [Applause.]

The Jesuit teaching is divided into three parts. Probabilism is one part and mental reservation and prevarication is another part, and then that mis-

erable theory that the end justifies the means is another part. These three branches make up what the Catholics themselves have been pleased to designate as "Jesuitry." How do we know this? From their own authors. The books of Busenbaum, one of their own writers, have been printed about fifty different times. We are left no longer in doubt about it. Let me give you some of these things that we know have come out. Some of them I have in my hand, which have come right direct from Rome, and that book is the direct authority for the statement I make. I wish to be distinctly understood that for every statement I shall make I have ample authority. I would read it all but I do not wish you to be disgusted. This book tells us that one of the sects formed against the Jesuits—one which became a formidable antagonist—was the Jansenists. Pascal, the teacher of the Jansenists, fought them as long as he could, and he was a good Catholic all the time. Here we have from their own pen what they did say and do, every word of it.

The works of Escobar are also given here, and give us the situation and why they have been fought and driven from European countries. It is all here; every thought or idea of their probabilism is here. There is no single law they laid down but they had some other law to offset it. They can play fast and loose with all their theories; they are the easiest confessors of the Catholic Church. No matter what a man does, he gets off pretty light when he gets to the Jesuits. That is why every non-S. J. priest is jealous of the order. Few bishops like to have them in the diocese unless it be necessary—unless the whip has failed to bring the faithful flock to confession. Then the Jesuit is invited to come in. He makes confession so easy that every man's conscience can be set at ease.

The Black Pope's parrots tell you that laymen should not reason. I know Catholics say it is not true that they keep the Bible away from the people. Let me read to you from the dogma of the Council of Trent, "that no Bible shall be held or read except by priests; that no Bible shall be sold without a license, except upon the pain and penalties of that mortal sin that is neither to be forgiven in this world or the next." [Laughter.] It is an awful thing to sell a Bible. The Jesuits believe in free rum; they believe in free rebellion. They do not believe in a free Bible and they do not believe in free schools, and that is the reason I renew my motion that the Jesuits shall receive the full tilt of the big toe of Uncle Sam. [Applause to the echo.] The man that follows that kind of teaching must surrender his judgment, and you cannot reason with him. He who lays aside his reason cannot be convinced of anything. You had better give medicine to a dead dog than try to do anything with him.

Reference was made just now to the book of Acquaviva and other books that have been brought out. The Augustinus was a book that came from this Jansenist party. Jansen began in 1585. He sprang up in good, old Holland and was of Dutch birth. His book discussed the question of the infallibility of the Pope. It was sent to Rome and Jansen was summoned to follow it. He went. He was accused of writing a work antagonistic to the Pope. He handed the Pope the book and said, "Mr. Pope, search that for yourself and see if there is anything in it that you object to." The Pope searched the work carefully through, but could not find in it anything that the people who op-

posed Jansen had accused him of writing. He could not find anything about it, and finally said, "Whether it is there or not, I declare that it is there;" and he was condemned upon that declaration. He could not find it, and was misled because the people said the book contained certain teachings. He was not so ignorant that if it had been there he could not have easily found it, yet he says arbitrarily, "I condemn you and say that it is there." What a wonderful thing Papal infallibility is! It reminds me of the boy who was talking about his mother. He said, "My mother is a wonderful woman. If she says a thing is so, it is so, even if it isn't so, Bub, and don't you forget it." [Laughter.] So with the Pope. If the Pope said there was an island in the middle of the ocean, the Catholics would have to believe it because he is infallible. If he said the moon was made of green cheese they would have to believe it. It is claimed that Papal infallibility only applies to faith and morals, and not to science; but we ask who tried to silence Galileo? And have not the infallible Popes meddled with trivial matters, beneath the dignity of the so-called judicial infallibility? Better the Protestant idea of private judgment. Papal infallibility is most dangerous when applied to state. May we never see the union of state and church in this land of the free! Rome's horrible failure to help the countries under her sway should warn us to resist her every encroachment. [Applause.]

When the Black Pope began his work Romanism was about destroyed. The ill-gotten authority and ill-used power was about to be stripped from them. You must not forget that the Jesuits did roll back the tide of progress that was coming in over Europe, and restored old Rome to her strength and power. If the Jesuit received a great deal of fault-finding within his own church, he had it because he did not as a rule always temper his zeal with prudence. He will compass the land and seas to make a proselyte, as the Bible tells you, and when they have found him he is more than ever a two-fold child of the devil than before. The Jesuits had so far conquered Europe that at one time every statesman had his private confessor. Then every great man kept one busy hearing his sins. What an awful sinner he must have been! Not only did the statesmen have confessors, but their mistresses must have one, too. Your Jesuits are very glad to get that chance, because they can manipulate a statesman through his mistress. They have ever been successful in working with women. The great danger to America is that you find them manipulating such people as Mrs. Stamford, the wife of the California millionaire, the daughters of Senator Ingalls, and scooping in Kate Drexel and Miss McTavish, with their millions. They have been trapping women ever since the first Jesuit deceived Mother Eve in the Garden of Eden. They know they can reach a man through the caprice of his wife, or favorite daughter, or mistress. That is their method all through Europe.

Do you wonder that Europe recoiled and shrank back from it? Not content with other victories they soon ask the Pope to let them do the wholesale absolving business which the Pope had hitherto kept to himself. Suarerez had a scheme for converts which was very refreshing (Cretinean, volume 2, page 176). He wanted to run a correspondence school of confession—to have people do their confession by ordinary writing—and he pretty nearly started that, but they thought it would make confession too easy and it was

stopped. It has been reserved for the Jesuits of our day to propose the use of the telephone as an aid to confession. They do not seem to know that prayer is God's own telephone. It uas no central switches. The Jesuits have been called by their own church "the preceptors of immorality and prevarication." These are Escobar's own words.

They have aspired to be the general confessors, and Father Pettau, a good, old Catholic, says they have been so very obliging and accommodating, that they have vastly increased evil deeds and crimes. They teach that a man can redden his hands in the blood of his brother, and then get down on his knees to a man, and when he goes through a certain formula and pays a



POPULAR CONFESSION.

certain price he can be forgiven. They teach that a man can break up homes and ruin hearts, and trample virtue beneath his feet, and then just go and make certain words to a man and that man can forgive him. And that course has served to increase crime. Let me give you an illustration. In England you have a murder for every million. In France, some years ago, under Catholicism, it was as many as ten murders to a million. There must be some reason for this. It is because crime has been made so easy a thing to be got rid of by the Jesuit Fathers that it has been on the increase wherever they go. In those parts of South America where these scoundrels hold power immorality is perfectly rampant. In our country they are obliged to be half-way decent because of the fear of prosecution, but down in South America the priests have children running around their homes and nobody says anything

about it. Here you do not find the little ones brought out in broad daylight. They have convents and orphanages and other conveniences.

It is a very fine thing to allow these closed orphanages under a free government. [Laughter.] The day will come when Uncle Sam will go through these asylums and other places of the Catholic Church. This orphan business is a little overdone in some parts of our country. Eminent authority declares that the Jesuit is a cypher apart from the convent and orphanage. [Applause.]

Let me call your attention to some of the very ideas which lie underneath this thing that we are talking about. I want to leave you in no doubt as to what it is. Now, a certain theory is held that ever since the origin of Christianity the world had complained of the austerity of certain precepts, and the Jesuits came to bring relief from these grievances. That is the work they set out to do according to their own teachings. Now these evils are the consequences which the Jesuits have deduced from that principle. The confessor believes in the invincible ignorance of the people. He does not believe that any benefit will be derived from the enlightenment of the people, but on the other hand he holds that the people do not need intelligence, because ignorance will excuse his penitent from sin. Their schools have been largely for the priest alone. Their parochial schools are forced in to offset the common school. Jesuitism is ever opposed to the American law and institutions. That may be a broad assertion and in order to prove it I will read from Escobar's own words, which I think you will say are at least interesting. Escobar collected in six large volumes the doctrines of different Jesuit casuists, those preceptors of immorality and prevarication. His book was for a time the only clew to the creed of the generality of Jesuits. However, I will not assert that they taught immorality, to corrupt mankind merely for the sake of corrupting them. No; if this has sometimes been the case with individuals, it was never so with all the sect. They had another end in view. As we before said, they aspired to be the general confessors. They concealed their designs under the mask of piety, they gave out that it was essential for the good of religion that they should have the directing of all consciences, and, as an inducement for penitents to resort to them, they offered doctrines in conformity to the wishes of persons of all sorts. Hence all their casuists were not licentious and indulgent in vice. A few of them were strict, severe, and indeed teachers of evangelical precepts, and these they held out to the few penitents who were of a more rigid morality, and quoted them when accused of teaching relaxed doctrines; while for the multitude, who are generally more loose in their morals, they had the bulk of the casuists.

Father Pettau calls this "an obliging and accommodating conduct." So, for example, if the Jesuit confessor perceives that a penitent feels inclined to make restitution of ill-gotten money, he will certainly encourage him to do so, praise him for his holy resolution, and make himself the instrument of the restitution, taking care, however, that it should not be known; hence the seal of the confessional. But if another person accuse himself of theft, but show no disposition to make restitution, be sure that the Jesuit confessor will find in some book or other of his brother Jesuits some sophistry to set his conscience at rest, and persuade him that he may safely retain what he has stolen from his neighbor.

The existence of books to which those pernicious maxims have been consigned, having put it out of the power of the Jesuits to impugn their genuineness, in order to exculpate their society they have cast a reproach upon the teachers of their own church, and even blasphemed Christianity. "The probabilism," says their historian, "was not born with the Jesuits; at the moment of their establishment probabilism reigned in the schools." And again, "Ever since the origin of Christianity, the world has complained of the austerity of certain precepts. The Jesuits came to bring relief from these grievances."

But, that you may judge for yourselves of the character of the Jesuitical morality, let me lay before you some of their doctrines; and in doing so (be it observed) we shall quote as our authorities none but Jesuit authors, and such as have been approved and are held in veneration by the society.

It is evident, that, in the confessional, they make everything depend upon the conception formed of transgression and sin. Now, according to the Jesuitical doctrines, we do not sin, unless we have a clear preception and understanding of the sin as sin, and unless our will freely consents to it. The following are the consequences which the Jesuit casuists have deduced from that principle:

"A confessor perceives that the penitent is in invincible ignorance—or, at least, in innocent ignorance—and he does not hope that any benefit will be derived from his advice, but rather anxiety of mind, strife and scandal. Should he dissemble? is asked. *Suarez affirms that he ought; because, since his admonition will be fruitless, ignorance will excuse his penitent from sin.*" (Bussenbaum, Apund. Ranke, volume 2, page 374.)

"Although he who, through inveterate habit, inadvertently swears a falsehood, may seem bound to confess the propensity, yet he is commonly excused. The reason is, that no one commonly reflects upon the obligation upon which he is bound to extirpate the habit; and, therefore, since he is excused from the sin, he will also be excused from confession. Some maintain that the same may be said of *blasphemy, heresy, and of the aforesaid oath—and, consequently, that such things, committed inadvertently, are neither sins in themselves, nor the cause of sins, and therefore need not necessarily be confessed.*" (Expedita Confessionis, L. 2, chapter 3, paragraph 3, iv. 23.)

"Whenever there is no knowledge of wickedness, there is also no necessity of sin. It is sufficient to have at least a confused notion of the heinousness of a sin, without which knowledge there would never be a flagrant crime. For instance, one man kills another, believing it indeed to be wrong, but conceiving it to be nothing more than a trifling fault. *Such a man does not greatly sin*, because it is knowledge only which points out the wickedness or the grossness of it to the will. *Therefore, criminality is only imputed according to the measure of knowledge.*"

"If a man commit adultery or suicide, reflecting indeed, but still very imperfectly and superficially, upon the wickedness and great sinfulness of those crimes, however heinous may be the matter, he still sins but *slightly*. The reason is, that as a knowledge of the wickedness is necessary to constitute the sin, so is a full, clear knowledge and reflection necessary to constitute a heinous sin. And thus I (George de Rhodes) reason with Vasques: '*In order that a man may freely sin, it is necessary to deliberate whether he sins or not. But*

he fails to deliberate upon the moral wickedness of it if he does not reflect, at least by doubting, upon it during the act. Therefore he does not sin, unless he reflects upon the wickedness of it. It is also certain that a full knowledge of such wickedness is required to constitute a mortal sin. For it would be unworthy the goodness of God to exclude a man from glory, and to reject him forever, for a sin on which he had not fully deliberated; but if reflection upon the wickedness of it has only been partial, deliberation has not been complete; and therefore the sin is not mortal sin." (Disput Theologiæ Scholasticæ, tom. 1; Disput xi, sections 1 and 2; also Disput 1, question iii, section 2, paragraph 3.)

Let me read some more choice pieces from this work, although it is all about in the same vein. The A B C, of course, of Jesuitism is as given you. Their probabilism is such that they can play fast and loose with every sin and make it appear very plausible. The very quality of their teaching is sufficient proof of what they believe. Take, for example, mental reservation and prevarication which they teach. This reminds me of a story of a Catholic priest, who once said to an Irish servant of his, "If any one asks for me you answer him ambiguously." Very soon a man came to the door and asked if the father was in and then went away. Pretty soon the priest said to his servant, "Did any one come for me?" "Yis, your riverence." "Did you answer him in ambiguous terms?" "Yis, sir." "What did you say?" "Sure, when he asked was your reverence in, I asked, 'Was your grandfather a monkey?'" [Laughter.]

The doctrine of equivocation came in to aid that of probabilism. By this, according to Sanchez (Op. Mor., p. 2), "it is *permitted to use ambiguous terms*, leading people to understand them in a different sense from that in which we understand them." "A man may swear," according to the same author, "that he never did such a thing (though he actually did it), meaning within himself that he did not do so on such a day, or before he was born, or understanding any other such circumstances, while the words which he employs have no such sense as would discover his meaning." And Filutius proves that in so speaking one does not even lie, because, says he, "it is the intention that determines the quality of the action; and one *may avoid falsehood* if, after saying aloud, 'I swear that I have done that,' he add in a low voice, 'to-day;' or after saying aloud, 'I swear,' he interpose in a whisper, 'that I say,' and then continue aloud, 'that I have done that, and *this is telling the truth.*'"

With mental reservation and probabilism they have sanctioned all sorts of crimes. The varlet might help his master to commit rape and adultery, provided he do not think of the sin, but of the profit he may reap from it—so says Father Bauny. If a servant think his salary is not an adequate compensation for services he may help himself to some of his master's property to make it equal to his pretensions—so says the same father. Do not wonder if your Catholic servant purloins a little occasionally, if they follow such miserable teaching as this. You may kill your enemy for a box on the ear, as Escobar asserts in the following words: "It is perfectly right to kill a person who has given us a box on the ear, although he should run away, provided it is not done through hatred or revenge, and there is no danger of giving occasion thereby to murders of a gross kind and hurtful to society. And the

reason is, that it is as lawful to pursue the thief that has stolen our honor as him that has run away with our property; for, although your honor cannot be said to be in the hands of your enemy in the same sense as your goods and chattels are in the hands of the thief, still it may be recovered in the same way, by showing proofs of greatness and authority, and thus acquiring the esteem of men. And, in point of fact, "is it not certain that the man who has received a buffet on the ear is held to be under disgrace until he has wiped off the insult with the blood of his enemy?"

In short, you may be a fraudulent bankrupt, thief, assassin, profligate, impious atheist, even, with a safe conscience, provided always you confess to a Jesuit confessor. It is doubtless in this way that we are to see the efficacy of that miraculous gift which Loyola received from heaven and transmitted to his successors—the gift of healing troubled consciences. And this is even boldly asserted by themselves. In the *Imago Primi Seeculi*, S. 3, Ch. 8, are words to this effect: "With the aid of pious finesse and holy artifice of devotion, crimes may be expiated now-a-days *alacrius*, with more joy and alacrity than they were committed in former days, and a great many people may be washed from their stains almost as cleverly as they contracted them." After these quotations we will not be in doubt regarding the doctrine of the Jesuits on social duties.

In the old country a man named John Driscoll came to my father and said, "I have found a piece of gold." Father told him to advertise it, and he did so, and the priest came to him and said, "You must give me that money." He said, "No, I will not do any such thing." "Then," said the priest, "I will excommunicate you," and he did. My father was surprised and refused to go to confession to that priest, who was a notorious drunkard. He was read out of the church, and, not only so, but the anathemas of the church were hurled against my mother and all the children. I stand here to-day a living specimen of what a terrible thing it is to be cursed by the Church of Rome. [Applause.] It agrees with me. [Laughter and applause.] My mother has four other boys, who have all been under the same curse, and I am the *puniest* one of the lot. [Laughter.] It agrees with them, too. [Laughter.] But there is not a vestige of Catholicism hanging around the family now, for all of which we are devoutly grateful. But if a man should come to a priest and say he had some ill-gotten gains and did not want to give it up, your Jesuit is very nice and easy in fixing up his conscience, in the hope that on some future day he will get it.

Then, in their doctrine it teaches that it is perfectly right to kill certain persons. Do not wonder at their wholesale massacres, for they say it is perfectly right to kill a person who has given us a box on the ear, although he should run away, provided it isn't done through hatred or revenge, and there is no danger of giving occasion thereby to murder of a gross kind and hurtful to society. Is that American? Is it not very accommodating? [Laughter.] You may commit a murder, but come to the Jesuit, and if you confess to him he will make it all right. If you confess to any other fellow it will all be wrong.

But let us read a little further. Let me show you how Loyola claimed to act under a supernatural gift from heaven to heal those with troubled con-

sciences, and show how far that is carried. Escobar continues: "Indeed, while I perceive so many different opinions maintained upon points connected with morality, I think that the divine providence is apparent, for in diversity of opinions the yoke of Christ is easily borne. A confessor may absolve penitents according to the probable opinion of the penitent, in opposition to his own, and is even bound to do so." Now, is not that comforting? So easy!

But he goes further: "Again, it is probable that pecuniary compensation may be made for defamation; it is also probable that it cannot be made. May I, the defamed, exact to-day pecuniary compensation from my defamer, and to-morrow, and even on the same day, may I, the defamer of another, refuse to compensate with money for the reputation of which I have deprived him? I affirm that it is lawful to do at pleasure sometimes the one and sometimes the other." We Protestants believe that principles are eternal; that the thing that is right to-day is right forever, and the thing that is wrong yesterday is wrong to-day, and if my church taught such a doctrine as that above I would get out of it to-morrow. I would condemn such jugglery wherever I find it. [Applause.] It must lead to bad lives, for you cannot get figs from thistles, and these are the thistles that bring forth bad fruit.

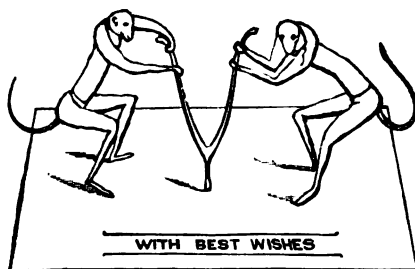
Loyola claimed to possess that miraculous gift of healing troubled consciences, and not only so but transmitted it to his followers, and this is boldly asserted by themselves. But I do not need to go into that, nor will I ask you to follow me any further. With just one more quotation from Father Anthony Sirmond, in his book on the Defense of Virtue, we will leave this. "St. Thomas says that we are obliged to love God as soon as we come to the use of reason; that is rather too soon. Scotus says every Sunday; pray, for what reason? Others say when we are sorely tempted; yes, if there be no other way of escaping the temptation. Scotus says when we have received a benefit from God; good, in the way of thanking him for it. Others say at death; rather late. As little do I think it binding at the reception of any sacrament: attrition in such a case is quite enough, along with the confession—if convenient."

Do you wonder that we have bad fruits from such a tree? Serve the devil every day in the week, but love God on Sunday. Can such an evil tree bring forth good fruits? is a question for the American people, and I will leave it all to you, as my jury. I have tried the case fairly before you, and with these teachings of the Black Pope can you expect to have good fruit from such a tree? I have read to you ideas from Father Sirmond. We are told by others, Father Barry for example, that the whole month of May is set apart for the adoration of Mary, a month with thirty-one days in it, and no matter what devilry a man does in this month if he prays to Mary he will have it forgiven. Let us get every word he uses, just as it is. This month of May is a big thing in Catholic countries. You will find "during its long thirty-one days nothing is to be heard but songs and hymns in honor of the virgin. Altars are dressed, before every niche in which stands a Madonna. Sundry other images are placed around it—as smaller divinities we may suppose—and among images and burning lamps a profusion of flowers of all colors send up their fragrant perfume as an offering to the virgin. At different hours the devotees prostrate themselves before these altars, and offer their vows and their prayers to the

Madonna. The most extravagant language is addressed to her, and she is represented as possessing the most extraordinary attributes. "Any person performing the month of Mary, should he die within the month, will be saved, even if he had murdered his parents. [Sensation.] (Nicolini's History of the Jesuits, page 24.) That is their teaching. Murder your father and mother, drive a dagger to the hearts that love you, for it is nothing in the month of Mary if you come and bow down and confess to the Mother of God by way of a Jesuit you are all right. If that is not putting a premium on crime I do not know what is. Catholic countries are the blackest on the map of the world, and such teachings will make black countries. Never believe that any Agnus Dei or any Madonna can wipe away the sin of the patricide.

We will not go into their realms of obscenity. What we have had is black enough; it is revolting. We could go to the cloister where scenes take place that would make you shudder. There is something that comes from Jesuitism too black to talk about before a good-looking audience like this. If you have a wanton imagination, if pictures of lust come to your mind easily, you may think of them or gather to yourselves books of smut thrown out but too generally. Perish every desire to bring these things before you. Remember, however, that Jesuitry has been brought to the light time and time again. Lacroix Sanchez published it in his *Servita Monita*, at Cracow, in 1612. It reappeared in Moscow, in 1761, and the writing credited to ex-Jesuits by the Jesuits themselves. Our witnesses have been on the stand and we could bring thousands more. We have impeached the Black Pope in his morals by the Jesuitical writings. We leave the case to the jury—shall these pernicious doctrines be taught here? ["No, No."] Let me appeal to your judgment whether we have not proved our case, and yet before this course of lectures is finished we will bring still further proofs before you, and will then await your answer whether it is not time for us to get rid of this filth in Chicago, and at least get around us an air of purity. [Prolonged applause.]

The meeting closed by singing "The Little Red School-House."



THE JESUIT.

BY ELIZA A PITTSINGER.

In Rome a tyrant and in Spain a thing
That wears a mask and bears a poisonous sting.
In India a strangler, in France a knave,
In Ireland a bigot and a slave;
In our Republic a designing tool
And traitor, warring with the public school,
And whether in Greece, in Hindoostan or Spain,
His record bears the progeny of Cain.

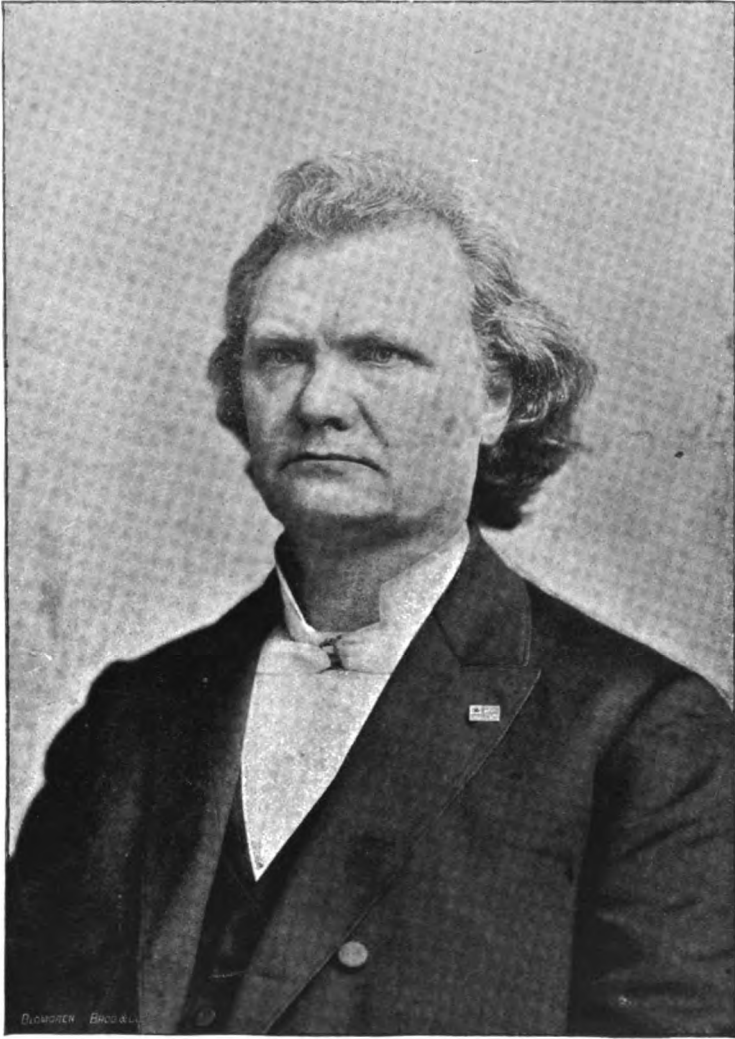
In the black arts, a chieftain and a king
Moving in rapport with a sudden spring,
And in the game of infamy and sin,
He steals a march, long ere his foes begin,
He dupes, he marks, and with a ruthless greed
No means are left untried by which to take
The last long Peter's pence, for Jesus' sake.

In a most marvellous and crafty way
He flatters, fawns and pounces on his prey.
If at his hands a kindly deed is done,
O, then! Beware of some dark plot begun!
The robes of light he dons, and serves his creed
In garments filched and suited to his need.

Hid from the light in some dark nasty aisle,
He learns to feign, to meddle and beguile,
And in his skill, avoids no toil nor care,
As link on link he wears his wily snare,
Spins his dark web, and most adroitly plies
On poor-confiding bats and helpless flies.
The vilest of all arts and blackest.

His breath is like some dire and dread simoon,
Forever blasting with a curse and doom,
What'er he touches droops beneath the spell
Of some dark haunting shade, cruel and fell.
Where'er he journeys, wheresoever toils,
There virtue weeps and innocence recoils,
And the fair cup of life doth overflow
With desolation, infamy and woe.

And thus he stands, a stigma and a blot,
With deeds confined to no special spot,
Where carnage, superstition, death and crime,
Despoil an age, or devastate a clime,
There hath he wandered, there upon the soil
Hath left the curse of his unrighteous toil.



BENN PHILIPS REYNOLDS, A.M., M.D.

GRAND MASTER OF ILLINOIS, AND PAST SUPREME GRAND MASTER OF THE LOYAL ORANGE INSTITUTION OF THE UNITED STATES; PRESIDENT OF THE BRITISH-AMERICAN ASSOCIATION, AND PRESIDENT OF THE CITIZENS' COMMITTEE OF ONE HUNDRED.

LECTURE III.

THE BLACK POPE'S CRIMES.*

INTRODUCTION.

The increased size of the audience which greeted the Rev. O. E. Murray Sunday, January 18th, showed the interest which had been excited already in the public mind by the expose of the Jesuits. The body of the church was filled, and a large number of the members of the Loyal Orange Institution were seated on the platform. As the Rev. O. E. Murray entered the building he was received with hearty applause.

The Rev. J. G. White opened with prayer, after which Dr. B. P. Reynolds, the President, spoke as follows:

LADIES AND GENTLEMEN: It gives me great pleasure to be with you to-day and to see such a magnificent audience as this, also to listen to the burning eloquence of our friend, Mr. Murray. [Applause.] Now, as the representative of the Loyal Orange Institution, I will say that we are heartily in sympathy with this movement. The Orange order has been the forerunner of all societies on this line; in fact, we have been standing, as it were, alone for years in this fight, but now you have a great number of societies which are engaged in the same work with ourselves, and our own order is becoming more thoroughly known and appreciated, and our aims and principles better understood by the American people.

The Orange Institution is one of the oldest orders in the world to-day. It was founded in the Netherlands by its illustrious patron, William, Prince of Orange, the revered ancestor of that William who came victorious from the waters of the Boyne and compelled James II to abdicate the throne of Great Britain, thereby securing to the world for all time civil and religious liberty. The reason why it was formed in the Netherlands was to enable the people to defend themselves against the artifices and persecutions of Rome. The Orange order flourishes the most where the people are persecuted the most. Is it any wonder that the Orangemen are so strong in Ireland, for instance, when we think of the persecutions and privations of the Protestants at the hands of the Roman Catholics? The Orange order has been established there, as well as all over the world, to protect its members against the encroachments of Rome; and wherever the English language is spoken to-day, there you will find an Orangeman. You cannot go into any town or city on this continent or in Eng-

* These lectures are published as stenographically reported.

land, Ireland, Scotland, Wales, or any part of continental Europe, Asia or Australia—in fact, wherever civilization has made its appearance, there you will find the Orangemen. [Applause.] Our brotherhood is as broad as humanity, and extends to most countries of the globe in some form. The "Pilgrim Fathers" first planted our principles on these shores. The Constitution of the United States may be regarded as an epitome of what we hold and teach. We have no secret principles nor hidden aims.

The members of the order are known in all countries as Orangemen, in honor of the noble President of the Dutch Republic, William of Orange, who did so much for the cause of universal liberty. We in the United States, where everyone loyal to our government and institutions is necessarily an Orangeman at heart, though he may not wear the regalia, adopt the honored name because of its universality.

Some thought that Orangeism was not needed in this country, but from experience we would say that it was as much needed here as in any country in the world. We have tried to have more of the American people unite with us, but, instead of doing so, for some reason they have formed orders of their own, and we are glad to see so many societies, with almost the identical principles of our order, in full blast in this country. People have got to thinking. They see clearly that Rome is making an insidious attack on this country; that it wants to take possession of it, and consequently Americans think it is about time they should turn around and protect themselves and American institutions against the wiles and encroachments of the Romish hierarchy.

We are glad to think that the various patriotic societies in Chicago are banded together for political action to thwart the intrigues and designs of the Romish corporation on the "little red school-house" and the free institutions of our country. Yes, it is time that we should awake from our lethargy. There has been a manifest indifference on the part of American citizens to this matter. We deem it our indispensable duty to call attention and to warn and arouse public sentiment against the encroachments of Popery upon the free institutions of our fair land, and to apprise them of the dangers which threaten our civil and religious freedom, and which will, if unchecked before long, develop results disastrous to the best interests of man. The Church of Rome is constantly awake—up and doing. The moral elements of truth and error seem to be in motion, and marshaling their forces for the conflict and the mastery. Let us all pledge ourselves to each other, in the name of God and our country, never to relinquish our exertions in this glorious cause until the overthrow of this enemy of both civil and religious liberty has been accomplished. [Applause.]

The Orange order is one of the grandest of all the societies. Its object is to maintain the laws and constitution of this country; to preserve inviolate civil and religious liberty; to improve the moral, intellectual and social rights of its members, and to support the principles and precepts of the Christian religion. Yes, we believe in sound Protestant principles. These we conceive to be an open and accessible Bible, entire separation of church and state, representative form of government, popular education in the common day schools, with liberty of speech, press and conscience. We believe in the right of private judgment and the proper freedom of opinion; that right knowledge

for the people promotes the establishment and conduces to the perpetuation of good government; that the public schools are necessary to general intelligence and essential to the safety of the state, and that such schools should be free from ecclesiastical bias and control. We believe that all persons disloyal to the government or inimical to the public schools or to the Bible should be rigidly excluded from teaching in the public schools. We claim that prime temporal allegiance is due the government which extends protection to and cares for our lives, liberty, homes, peace, happiness and prosperity; that no ecclesiastical power has any authority over nor should be permitted to interfere with the relations of the citizen in the exercise of his moral and civil rights, and such power doing so under the guise of spiritual or religious authority should be punished as perpetrating a crime against the state; that it is the duty of the citizen to defend the constitutional authorities of his country against corrupt and hostile influences, as well as against armed assailants, to the end that the priceless heritage of civil and religious liberty now enjoyed as handed down to us by our fathers may be transmitted unimpaired to posterity. To propagate and defend those principles we are, as Orangemen, united by a solemn covenant of friendship and sacred fidelity. We constitute a brotherhood whose bond of union is justice, truth and righteousness. We aim to practice the precepts of our profession—to relieve those that are in distress, to help the widow and fatherless, and to encourage virtue, industry, frugality and patriotism. These are our principles. What man can object to these grand and rational elements of liberty? Is there a man before me in whose heart burns the fire of a lofty patriotism who objects to them? Surely not. They are sound maxims, consistent with the genius of our Constitution, and in harmony with the sublimest aspirations and deductions of reason.

The Loyal Orange Institution, then, as organized in the United States, is a thoroughly American society, and ranks with all the genuine American societies having for their object the conservation of peace, law and order. It pledges loyalty to the principles of republican government and conformity to the support and character of American free institutions. It is and ever will be a strictly patriotic organization, and is doing a needed work in our land in educating the public mind on this great subject of the Papacy and its aims. We are bound to awaken public sentiment in the defense of civil and religious liberty and the American Union as against the growing political power of the Church of Rome. To accomplish this end we invite and expect to receive the co-operation and aid, not only of other societies whose aims are similar to ours, but of thousands of sturdy, stalwart, patriotic, thoughtful men who love their country and its republican institutions with an ardor surpassing that of party, sect or class. The accidents of birthplace in no way interfere with or limit the plans or principles involved in carrying forward this mighty work. We Orangemen are united, and the hearts of the American people have been aroused. They now clearly see the danger. We have seen this danger all along, and have fearlessly proclaimed it for years and have sounded the tocsin of alarm. We invite you to unite with us. It should include all. Some of the societies only take in Americans, but we take all in the Orange order that can join these, because all can unite with us except a

man who is a born Romanist, and I am sorry to say that even our friend Mr. Murray could not join our order. It seems he was born a Romanist, baptized a Romanist, and I suppose at last he became confirmed. [Mr. Murray: "No, sir; I protested." Applause.] Well, that is a good thing. [Applause.] He has told you that he escaped being a Roman Catholic priest. I must tell you a little joke about him, that may be rather amusing. He and I were at supper one evening, recently, and I heard this remarked afterwards: "Just see that Orangeman go in with the Catholic priest to supper." [Laughter and applause.] He does look something like the Catholic priests. [Laughter and applause.] I am glad that he is not, though. [Mr. Murray: "So am I." Prolonged applause.]

Now, I think it would not be well, after all, for me to take too much of your time. We have all come here for the purpose of hearing Mr. Murray, and it seems that each of the orders under whose auspices these meetings are held presides here in turn. The representative of each order is here more to preside than to talk, but he is supposed to say something about the society he represents, which is perfectly proper. For that reason I have given you an outline of the principles of the Loyal Orange Institution, and will now give way to Mr. Murray. I know he is doing a great and good work, and I hope the time will soon come when this building will be far too small to accommodate the audiences which desire to hear his lectures delivered on this subject. [Applause.] I have now the pleasure of introducing the Rev. O. E. Murray.

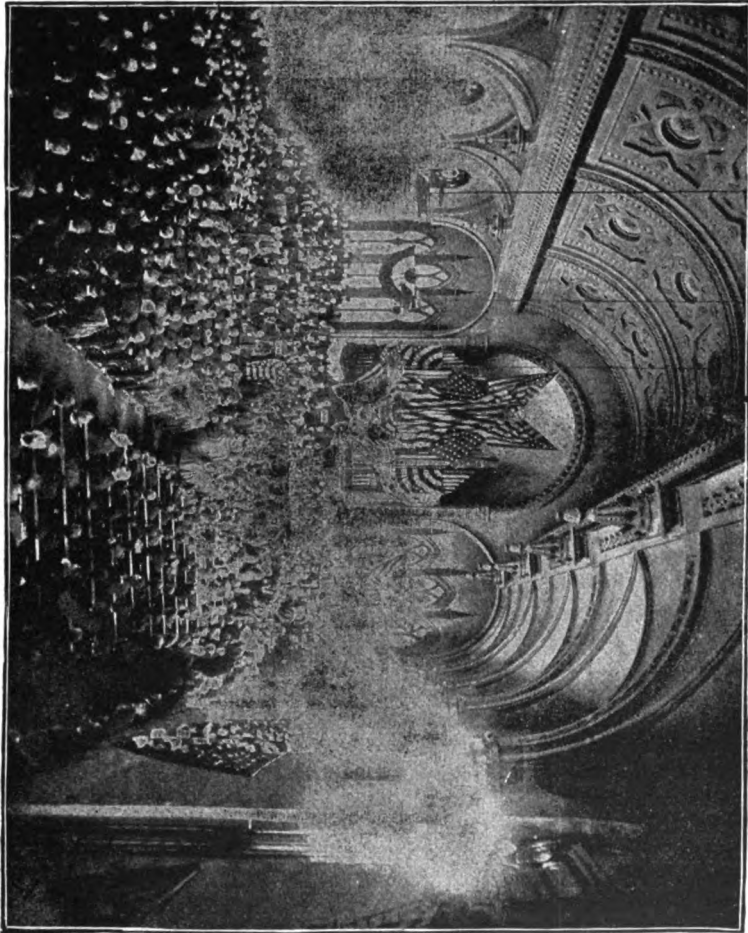
THE LECTURE.

The Rev. O. E. Murray was again heartily applauded. He spoke as follows:

MR. PRESIDENT AND FELLOW CITIZENS: I am very glad to be able to greet you, and so many of you my friends, who have been here during the series of lectures, and also so many new faces. It is a pleasure to me to see these aisles and galleries filling up.

We have a picture for you again to-day, a picture that means a great deal. A beautiful young mother sits beside her baby in the cradle. Coming up to the mother is a Jesuit in priestly garb, followed by other priests, who are coming in through the door. By the side of the Jesuit is one who carries a cross, which he holds up before the mother, and something from the Baltimore convention of the Roman Catholics on a placard professing their loyalty to American institutions. It says, "We would bless you." They are going to bless this mother and her child, for she is a representative American mother. Then the same scroll goes on to say, "We would bless you as we have blessed Spain and Portugal and Italy and Ireland. [Laughter.] If the blessing of the Jesuits upon this country is like that bestowed upon every other country it will be followed by an awful curse. And, judging by what has resulted both from her blessings and from her curses, I would infinitely prefer that this country should have her curse to her blessing. Her curse is upon every land of progress; upon Germany, England and our own America. Look at the lands she has blessed and see the condition of her own people. We prefer her curse to her blessing at any time. [Cheers and hurrahs!] It is not in my purpose at this time to speak of Roman Catholics as a whole. Though the Chicago

INTERIOR OF WABASH AVENUE M. E. CHURCH.



Daily Times, published last Monday, does not seem to make the distinction—does not think there is any difference between Catholicism as a whole and discussing that one part of it that we call Jesuitism, represented by the Black Pope. The subject we have taken for this series of lectures is simply the head of the Jesuit Order.

Let me call your attention to something else in that picture. The Jesuit priest holds up his cross and says, "We bless you." The young American mother has her arms stretched out over her baby lying in the cradle, in protection from some evil influence. Coming out on the other side of the picture, from a parochial school in the background, winding out from the open door of that school, is a black monster, whose body is covered with scales and whose head is that of a serpent. It comes to the mother and her babe. This huge Leviathan, with its tongue of fire, seeks to wind its folds around that mother and her child. I ask the name of this great serpent, and I look along its slimy folds and see that Thomas Nast has traced along its scales the letters that spell out "Jesuit." It is against this old Jesuit serpent that we are leveling our guns. [Applause.] I would chop off his tail if I could—not where it rattles, but close by the ears. [Prolonged applause.] I submit to you, Mr. President, if that is not an interesting picture; and underneath that picture there is an inscription which says, "Can the Ethiopian change his spots or the leopard his skin?" [Roars of laughter.]

With this before us let us discuss the Black Pope, that hideous serpent that is crawling through this land and seeking to devour our liberties and to destroy the little red school-house. Let us look at Jesuitism to-day under the head of the crimes with which it has blackened the pages of history. And first among these are crimes against the state. These are by no means small. Nicolini, Macauley, Ranke and others all charge crimes against the state upon the Jesuits. They tell us that wherever he has lived he finds fault with everything. Remember what Lafayette told us, "If ever our liberties are interfered with you will find the Jesuits at the back of it." Now, the way they do out West, if anyone finds fault with the country, is to speedily put a stop to it. The cow-boys have a very short way of curing grumblers. In all their camps, if one of their number grumbles at the food or the way it is cooked, they make him cook for all the others; hence to save himself being the next cook every one invariably says, "That is the way I like it." They have their way also of disposing of grumblers which is shorter. If a man goes on grumbling against the climate, and says he doesn't like this and doesn't like that, they have a way occasionally of organizing a neck-tie party. [Laughter.] A man does not want to be invited to that very often. If you don't like their way of doing business you had better not tell them so. They have a way of saying, "Who is holding you? Who asks you to stay if you don't like it?" Now, when we see the Jesuits finding fault with our schools, our institutions, our flag and our laws, let us say to all of the Jesuits and to all others, "If you don't like this country, the harbors are open; who is holding you? Get! If you don't like us and our ways, clear out!" [Applause.]

If I was visiting at any house I would try to behave while I was there. The Jesuits are only visitors here. [Applause.] They are not to the manner born. We proved to you very conclusively last week that they never settled down

anywhere to become a part of the country where they live. We will have something more to say about that to-day. It is not good breeding, it is not good manners, to find fault with a house where you are only a transient visitor. What if Uncle Sam has allowed his children great privileges, it is none of their business. What if Uncle Sam and Aunt Columbia have not kept house in the very best way? They have been busy, building here and clearing up there, and continuing the glorious work that they began long before the Jesuits ever bothered us with their presence. If they do not like the way we keep house the best thing for them to do is to get out of it. We kept house very well before they tampered with our institutions and can keep house after they are gone. [Applause.]

Wherever the Jesuit has lived he has had an itching for power. Following out the custom of the first Black Pope, they have always desired political power especially. The next thing they strive for is plunder. They take an oath of absolute poverty, yet when under one of the Pope's bulls they were suppressed, it was found that they had \$300,000,000 stored away. Of course they kept their vow. They keep everything they touch. These men cannot be loyal. I make the direct charge, and ask for denial. Wherever they live they are criminals against the state. Right here is Gailord's History of the Reformation. My desire is to read to you what he has to say about the Jesuits. The "oath" was found by Archbishop Usher. It is the oath which Romish priests take. It reads as follows:

"I, Peter Alphonaus, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and the saints and sacred hosts of heaven, and to you, my lord, I do declare from my heart, without mental reservation, that the Pope is Christ's vicar-general, and is the true and only head of the Universal Church throughout all the earth; and that, by virtue of the keys of binding and loosing given to his holiness by J. Christ, he has power to depose heretical kings, princes, states, *commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed.* Therefore, to the utmost of my power I will defend this doctrine and his holiness' rights and customs against all usurpers of the Protestant authority whatsoever, especially against the now pretended authority and church in England, and all adherents, in regard that they be usurped and heretical, opposing the sacred mother, the Church of Rome.

"I do renounce and disown any allegiance as due to any Protestant king, prince or state, or obedience to any of their inferior officers.

"I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots and other Protestants to be damnable, and those to be damned who will not forsake the same.

"I do further declare that I will help, assist and advise all or any of his holiness' agents, in any place wherever I shall be, and to do my utmost to extirpate the Protestant doctrine and to destroy all their pretended power, regal or otherwise.

"I do further promise and declare that, notwithstanding I may be permitted by dispensation to assume any heretical religion (Protestant denominations) for the propagation of the mother church's interest, to keep secret and

private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatsoever, but to execute all which shall be proposed, given in charge or discovered unto me by you, my most reverend lord and bishop."

You will notice that he pledges himself not only to obey the Pope's commands, but to MAKE others obey them. We are all rebels and heretics in their sight. Mr. President, I submit to you, in the light of that document—and every priest takes that oath—whether any Jesuit can be a loyal American citizen. [Applause.] The Jesuit priest claims no home, no country, no birth-right, and no political party. Romanism and the Pope are his all. The Black Pope has not one single attribute that would make him fit to be an American citizen. [Applause.]

Yet these are the men who want to tinker with our schools—these men who have left their mark upon Italy, Spain, Ireland and France. These men want to ruin the schools which have made America famous—made her the mother of freedom and the exemplification of liberty enlightening the world. Let me ask you if we are ready to give our children over into the hands of these men. [Cries of "No, never."] Are we ready to turn our public schools over to them, or have any schools run in this country which of necessity will be places in which they will receive such an education that when they graduate we shall only find them voters for Rome, and not for America? Never! [Applause.] By the very oath that every priest and every bishop takes they render themselves absolutely unfit to have the charge of our children, and are unsafe men to be among us. Every Romish bishop vows to oppose and persecute heretics, schismatics and rebels. Every cardinal promises that he "will seek out and oppose, persecute and fight (*perseculurum et pugnaturum*) against heretics and schismatics who may oppose our lord, the Pope of Rome, and his before-mentioned successors, and this I will do with every possible effort." Does that sound like anything American? Let me repeat and go as far as to say that, having subscribed to that oath, they are criminals against the state, and I propose to prove that the Black Pope is ever a criminal against the state and against society.

We have heard it said that where there is a great deal of smoke there must be some fire. We have had enough breaks and cracks to show something of the awful fire that smolders underneath this matter. When Thomas Cromwell entered upon the task of going through the nunneries and monasteries he found in one section, not far from Canterbury, a large plat of country given over to Catholicism. Thomas Cromwell made up his mind that he would go through them. It would be very beneficial in any country where Romanism is in power if some Thomas Cromwell could be confirmed as a special superintendent to investigate these places every now and again, when they did not expect him. It would have a very healthy influence all around. Cromwell could not get access to these places, so he brought out his guns. He said, "I believe there is a foul nest in there." He turned his guns on them. It was well known around that neighborhood for years that it was dangerous for a woman to go near. At the peril of her virtue did a woman go into the district for years previous to the time Thomas Cromwell entered on the task of cleaning out those nests of iniquity. The guns were ordered, and he said,

"I am going to get rid of the black rooks, and the best way to get rid of the rooks, I think, is to tear down the rookery." When these guns were leveled on the walls they were battered down. He entered, and it was so very vile he held his nose and blowed. No rook's nest could be more defiled than that; no bird could be more uncleanly than they were. Scenes came to light in that hour through the little breaks in the wall that showed their awful hell.

Wherever the Jesuits have been you find the similar condition of things every time you get a crack like that to look in. We do not need to go back to the past history for its confirmation. We had something right over in Italy, a short time since, that corroborates all that I have said. Here is a paper which gives an account of an institution under the order of Jesuits, called the "Buried Alive Convent." Things were done there that alarmed outsiders for four centuries. No one, however, had dared to investigate, until finally the Italian Minister of Justice ordered it to be opened, which was done on October the 4th, 1890. The Neapolitan paper said, in consequence of the reports made to the Minister of Justice, that serious abuse had existed there. On October 3d the Minister of Justice ordered the place to be opened, that he might discover the truth for himself. It was opened, and people were found in rags and filth and every condition of loathsome disease. I have it here in print, but I would not dare read it to you, and that thing has been going on for hundreds of years. This seemed to be the low dropping-off place for their miserable filth and vice. The poor wretches had been in prison the whole period of life. They were worse than buried alive.

Most of these things that have come to light have not been discovered by combinations of men, but have been revealed by the victims of their cruelty and their inhumanity. Miss Brinkley recently escaped from them. She was a nun, and in her statement she exposes lust and loathsomeness that surrounded her while in the convent. Another young girl was sent to a convent school, and after being surrounded by the awful machinations of evil she made a strong plea of going back to see her sick father, and finally, after some trouble, she did get back. When she told her old Catholic father what was done inside of those convent schools he said, "You shall never go back there again, daughter," and both of them went afterwards to see Father Chiniquy, and gave him the substance of what agitated that old Catholic father's heart and faded the young girl's cheek. She had been very beautiful. They came to Father Chiniquy and gave themselves to his church and were received as Protestants, and that girl is speaking now and making known what she has seen in those rookeries that are not very far away from this city of Chicago. [Applause.] Would that we could meet all who have come out from the power and curse of Rome—who have now regained their liberty! Why not assemble, either in Chicago or New York? The day is ripe, and "God's thunder-bolts are hot" and are going to be hurled after this evil thing as they never were before. [Applause.]

Such is the crime committed by the Jesuits against society. I could not tell you what that girl told her father; I could not tell you those things that were enough to tear that old man from the church that he loved, and you know how a Catholic loves his church; but I say there must be something smoldering underneath this smoke and flame that comes

to us on the surface. The writing' on the face of the majority of the nuns is not the finger-mark of virginity. You may read lust on the face of all under the influence of the Black Pope, who go around as in mourning garb. This indicates an awful crime against society, that must of necessity bring forth worse fruit than the apples of Sodom. [Applause.]

Now, let me call your attention to some crimes against persons that affect both state and society. Think of William, Prince of Orange. All around him in the Netherlands were victims of the power of the Inquisition, under Philip and Don Carlos. The most prominent of the great nobles protested against the persecution of the Protestants in the Netherlands, which had been carried on with such reckless ferocity by Cardinal Granvella. Philip and Don Carlos has looked on and seen thirty men roasted alive before their eyes, and the only response that Don Carlos made was just to draw his sword while these men were burning and vow right then and there that he would uphold the Inquisition. Philip would not dare say anything against Rome, and in this condition of affairs came that man, that wonderful man, Catholic though he was, that stands out in history so prominently, William, Prince of Orange. [Applause.]

He was called a heretic because he would not sanction all of these cruelties, these awful atrocities of the Inquisition. His very heart burned within him. He would not go with them in all their ways of evil, but he fought them in all their horrid butcheries, though he was a Catholic, remember, all the time. He said they violated the constitution, and yet, good Catholic that he was, he revolted and carried the matter before the Queen, and told her plainly that the way to kill heresy was not with fear and not with the sword. He recalled Cardinal Granvella because of his carrying out the measures of the Inquisition. This was in 1563, and in the following year Granvella was displaced, whereupon the Prince of Orange and the other nobles resumed their seats. Shortly afterwards it was decided by Philip that the canons of the Council of Trent and the edicts of the Inquisition should be immediately promulgated in every town and village of the provinces, and that the process should be repeated every six months. At the meeting of the State Council, at which this was formally decided, Orange disclaimed any responsibility for the consequences, and he whispered to his neighbor that now the most extraordinary tragedy the world had ever seen was about to begin.

The proceedings of the Geaux or Reforming Party so alarmed the Regent, Margaret of Parma, that she was persuaded to declare the abolition of the Inquisition and grant liberty of worship in all places where the new forms of religion had already been accepted. The Queen spoke some terrible words against the Prince of Orange. In consequence of these concessions the great nobles undertook to restore order, and the Princes came and joined the noble William. But Philip, who had been longing for an excuse to crush the independent spirit of the Netherlanders, now resolved to send the Duke of Alva into the country with a Spanish force. Orange, since he could not count upon the hearty support of Egmont or Hoorn, had no alternative but to resign his offices and withdraw from the Netherlands, taking up his residence at Dillenburg. This was in 1567. He was warmly attached to Egmont and, before his departure, at an interview at Willebroeck urged him to seek refuge in some

foreign lands, but Egmont was not to be persuaded and the two friends parted never to see one another again.

The Prince of Orange was repeatedly summoned to Brussels before the Council of Disturbances, but he declined to appear on the ground that it had no jurisdiction over him. The havoc wrought by Alva filled him with anger, and in 1568 he rallied two forces around him, one of which, commanded by his brothers, Louis and Adolphus, gained a victory at Groningen, where Adolphus fell. Alva, having ordered the execution of Egmont and Hoorn, advanced against Louis and defeated him in East Friesland. Mr. Gailord has described this in his work. He tells us of the progress of their fight and how they struggled against the realm. He says the nobles themselves, emboldened by the knowledge that the Prince of Orange was with them, determined to throw their influence against the power of Philip and the Romish Church. The Prince of Orange invaded Brahmant, but could neither bring Alva to a decisive engagement nor induce the people to arise against him. The army had therefore been disbanded, and, acting on the advice of Coligny, the Prince of Orange issued letters of marque to seamen against the Spaniards. The discontent of the people at finding that all attempts to ameliorate their evils had failed went to various places, and, being without any head to lead them, went to work breaking the images in all the Catholic Churches. They became iconoclasts, and said that those images had brought them all their trouble, and while no one could praise them for that it only shows that underneath it all was a feeling that the condition of affairs was due to the working of the Roman Catholic Church, and the people became wild with frenzy. The Princes who were left tried to check it, but you might as well try to dam the Missouri River with a straw as to try to check the tide of popular feeling that then existed.

In this condition of affairs the Queen Regent now called William of Orange to her council, but he said to her, "Madam, I told you what would be the result of it." He simply called to her mind the conversation he had previously with her, and again advised her to take measures to remove the cause of trouble. Philip came in at that time with 20,000 well-trained soldiers, and if you have ever noticed when Rome wants trained soldiers, as Mons. Capel says, it is only necessary for her to speak the order, and "sharp as the click of a trigger" her command is executed. Do you know why that is? It is because she has men in constant training all the while. Under every Roman Catholic Church in Chicago there is an arsenal, and the boys of the Catholic Church are being trained constantly. They say it is all for fun, but let me give you a little conversation I had with a party of cadets right here on Wabash Avenue one Sunday last summer. The grip-car was filled with uniformed Catholic cadets. They wore the zouave dress. I asked one little boy that sat near me who they were and he evidently took me for a Catholic priest who was not posted. [Laughter.] I said, "What does that 'C. C.' stand for?" "Why, Father," he said, "that means Catholic Cadets." I saw right off that he took me for a greenhorn priest, so I went on. I said to him, "Why, I am glad to see you are so enthusiastic in Chicago. How many have you here?" He answered, "About thirty corps." That accords with the number of their large churches. Then said I, "How many

do you have in a corps?" He said, "In our corps we have 300." "Are any of them larger than yours?" He replied, "Some of them are and some smaller." I commenced multiplying and said, "That means 9,000 then." He replied, "Yes, sir." I said, "You have a nice band of young boys in training?" He said, "Yes, sir; we meet in the churches." "Oh," I said, "they don't have such things where I came from." He then went on to give me all the particulars. I said, "You meet in the churches?" and he said, "Yes." I asked him, "Where?" and he said, "In the basement of the churches when it is stormy, but sometimes we meet on the common. We are going to pay a visit to another corps this Sunday afternoon." "What are you going to do out there?" I inquired. "We are going to shoot at a target," he replied. "These are only toy guns, but we have real guns out there." I immediately thought of 9,000 of these cadets with real guns at hand, right in the heart of our city. And that has been going on for years. In the Catholic Churches they have arsenals of real guns. "Who does the training?" I asked him. "Oh," he said, "some of the young fathers do the training."

If you have that picture in mind you see the danger we are in, and if it ever becomes necessary for the Catholic Church to take off the head of some successor of William of Orange they are ready to do it. They have the weapons. Their swords are sharpened and their muskets are loaded. You need not think we are alarmists, for this thing is going on all around us, and you see what a serious thing it is. That boy thought it meant play. I said to him, "Do you ever expect to do any fighting?" "Why, no, sir," he replied, "I don't expect to do any fighting." These boys are only fifteen when they go into training, and they keep them until they are eighteen, and they have been turning out nearly a thousand trained musketmen around you every year, and it is only necessary for the word to go forth from Rome and, "sharp as the click of a trigger," it would be executed. That Wisconsin priest knew what he was talking about when he said the time will come when we shall receive the word, and when the tax-gatherer comes to collect the taxes a bullet will go through his brain.

These things are being said in our own country; these rumors of war are going on around us. Where are the Americans? Where are the boys that fought the battles of our country half a century ago? They are gray and old, now, and could not stand what they did when they marked the long rows of graves through the South, where rest those who gave their lives for their country. Where are the successors of the brave men of the Rebellion? Where is the spirit of American liberty in us, when all these things can go on unrebuked and no hand is raised against them, and if anyone dares to call attention to these facts he is at once called a crank and the papers are down on him? [Applause.]

But that was not in my lecture—I just put it in. Now, Philip was a cold man, wily, vindictive, and with his thousands of trained men, that were all ready to be called into action at a word. Philip took the reins when Margaret said she could no longer control her people, and she hands the affairs of government over to Philip, the Romish representative. And that is what they all do when the state and church shake hands. They expect that. The first thing Philip did was to engage in a scene of butchery. History tells

how Alva succeeded and how the Inquisition fires were made to burn anew. Mariners to whom the Prince of Orange had given letters of marque, and who were called sea beggars, came occasionally to the shore and took off some who had escaped, and then went back to England again. Only for a little altercation that sprang up between Elizabeth of England and those states at that time we do not know what the result would have been. Had Elizabeth been more daring, been more bold than she was, she would have been a great power in that fight.

William at that time was in Germany. He was called before the Council, and because he refused to obey all his possessions were wrested from him in a cruel manner. He had been repulsed by Alva, and, notwithstanding having lost his dominions, determined to continue the fight. He was then made a Governor and stadtholder in Holland, and just as soon as they had formed their troops again, on came the enemy, and 2,000 were slaughtered and butchered in cold blood. But William makes a good General. Alva is no match for him. Alva retires in 1573, and state after state rallies around the brave Prince of Orange. Rome has no answer for him. Rome has no argument to support the Inquisition, that every enlightened Catholic now condemns. She has only this reply: She orders that every man be killed. Philip offers 25,000 gold crowns for William's assassination. In the progress of truth and in the battle for liberty and right the Church of Rome has no reply to make, no argument to support her position except swords and bludgeons, Carlson cottages and Chicago sewers and dead Cronins. When our own Sumner could not be answered longer as he stood upon the Senate floor of the country, and when orators could find no reply for him, then Brooks must come in with a bludgeon and fell him to the floor. So it has ever been. When my dear friend Haddock could not be answered longer, they must speed the deadly bullet through the midnight air to take a precious life. [Sensation.] Philip now offers a reward for the assassination of William, and we find it recorded that he perishes at the hand of a Jesuit, Balthasar Gerhardt, at the city of Delft, in 1584.

The Jesuits who are infesting our country from one end to the other are only awaiting the word from Rome to resort to just such deadly work, should occasion require. If for no other reason, Mr. President, than their cold-blooded murder of William of Orange, I renew the motion I made a week ago to have all the Jesuits expelled from this country, and that Uncle Sam put on his big boot with his big, square toe and kick every Jesuit clear across the Atlantic. [The President: "We will second that motion." Prolonged applause.]

They have been constantly against the law of the states and conspiring against the liberties of the people wherever they have lived. You will find them at their work when Henry III forbade the Black Pope carrying on his abominable work; you will find them conniving to take his life, and in every respect striving to accomplish the deed. He knew their power, and, according to history, the Jesuits were implicated in his murder. Henry IV feels them; he resists them, and soon his life is attempted. They did not succeed, but remember this one thing, that whenever the Jesuits owe anything, they generally pay it—especially if it be a grudge. And when Henry IV is found

slaughtered the leading historians lay the charge of his death to the Black Pope. If it was not established that they did it by their own hands, they claim the right to do it. Lainez says they practice the right of regicide, and they even teach that regicide is good, and Lianeze claims that the right to slay heretics by private hand is perfectly justifiable. It is not necessary to wait for the law to take the lives of heretics. As soon as a person is pronounced a heretic by Rome they have the right to slay that person wherever they find him. This doctrine being taught, it is no wonder we find noble men, from William of Orange to President Lincoln, who met death at their hands.

The great defenders of the Jesuits all say the same thing—that it is in accord with their oaths. They agree in that oath which I read to you to make people obey the Church of Rome and the Pope, or else they agree to uphold the Pope at all hazards. They denounce kings, they denounce princes, they denounce the state, they denounce everything that is Protestant, and what wonder, then, that there should be a tide of indignation against these persons. They have attacked every government wherever they have lived. They have been the enemies of liberty, the enemies of prosperity, the enemies of progress everywhere.

In 1582 it was made a crime to teach Jesuitism in England. Elizabeth was a Protestant. She wished to be very conciliatory. She was warned by the action of her sister, Bloody Mary, and she did not wish to emulate her. The ambitious young queen had the benefit of good guidance when she took her crown. The Pope, who had not told her to take it, was incensed, notwithstanding it belonged to her when her father laid it down. But she had not asked the Pope if she could take it, and he felt very sore about it because she did not ask him if she could take what was her own. Accordingly she was excommunicated and an awful curse was pronounced against her. The Pope caused a tumult, and then, finding he could not accomplish anything, he generously offers to overlook all her misdoings if only Elizabeth will come and lay her crown down at his feet. That would be enough, and he would smooth over all of the past record. He also offered to legalize the marriage of her father to Anne Boleyn, and he would make everything right, if she would only lay her crown at his feet. Think of it. He had been cursing her and everybody about her, but he was willing to remove all impediments if only the young queen would bow down and kiss his toe. [Applause.]

Another time he offered that she might have what rightfully belonged to her—that she might be allowed to enjoy her reign in peace—if only she would assent to his supremacy. Elizabeth was very much inclined that way, because she had a great desire for pacification, but she had a strong man for Secretary of State, Cecil. He told her the curse of Rome did not amount to much apart from the militia; that they would commit murder if they had a chance.

The Papal nuncio had been refused by the Queen when the Pope insisted on having the holy see recognized by her. He was a little afraid of the young Queen of England. She answered him with a laugh. She resists all his attempts of reconciliation and also furthers the interests of freedom. Cecil was her great strength in all these moves. Sextus soon found that he could hope for nothing from Elizabeth, consequently all the Roman Catholic nobles refused to attend her coronation and none of the clergy would attend except

the Bishop of Carlisle. About the first thing Elizabeth did, after she became Queen, was to tear down the cloisters that Mary, at the direction of Rome, had built. She now takes all the power to herself which the Church of Rome has hitherto claimed; but one terrible blot remains upon her star, which is, that she did not repeal all of the old laws the Catholics had made regarding the torture and punishment of heretics. Yet those laws were placed upon the books by Catholics, and, Mr. President, it is far easier to place a law on the books than to get it off again. The Catholics had set the pattern, and after they were once taught how to do the thing it was easier to learn from seeing the thing done than to undo it. The hardest thing in the world is to undo and to unlearn.

Historians like Nicolini look with sorrow and shame upon the dark deeds done under Queen Elizabeth at this time, but we must remember that the laws under which these things were done and the practices themselves had grown up under the Catholics. They set the example, consequently when the Protestants came into power they, like the Catholics, burned and hung and were guilty of similar cruelties.

In the additions to the liturgy Elizabeth is reported to have said, was the expression, "Deliver us from bishops and all such iniquities," and I think she was right; yet she wanted to have the rites of the Romish Church, and liked its services. Her prejudices all leaned that way, and yet, because of many complainings and because of the prejudices which had grown up among the people, she gave up the images in the churches, but kept them in her private chapel. She informed the Pope that she had tapers in the chapel and really humbled herself to the Pope, but although there was much of Catholicism about her, the old Pope said, "Let me be supreme; all or nothing." No matter how far you go towards Rome, unless you go the whole way it all amounts to nothing.

Elizabeth had so much Romanism about her and in her teaching that she could not endure married clergymen, but Cecil caused her to change her mind, and she subsequently had them officiate in her chapel. Yet when one of her chaplains was preaching against people signing themselves with the cross she called to him in the midst of his sermon and told him to halt, and cease from that kind of blasphemy. Shakespeare illustrates the spirit of the times. He never condemned the Romanists and they claim him for their church. This is seen in all his writings. For instance, he speaks of Hamlet's father's ghost coming from purgatory and appearing to his son. In that he teaches a Romish fable. Shakespeare makes a Catholic out of Hamlet. An old Dane, the ghost, complains that he was cut off in the blossoms of his sin and unhoused, disappointed, to walk for a time in night. Here is Catholic purgatory, "And for the day confined too fast in fire, 'till the foul crimes done in his day of nature are burnt and purged away." This is an expression of the current thought and is as unhappy as Charon's bark in the "Last Judgment" of Michael Angelo.

But Elizabeth is not allowed to keep even her middle ground. The Jesuits are on her track. She had succeeded too well in her reformation and Rome resolved to take her out of the way. Jesuits were sent to England in various guises, with a view of conspiring against her. In 1562 they commenced their

conspiracy. Parsons and Compion were sent over to sow the tares of discord. Parsons came from France in the disguise of a captain of the army. He gloried over the fact that so well did he deceive the officers on board of the vessel that he was asked to take a message from one on the ship to relatives where he was going. They assume all sorts of disguises and shapes wherever they go. Elizabeth was beset with these Jesuits and in danger of being murdered at any time. Remember that these men believe that they have the right given them by the Pope to slay a heretic by their own hand at any time, and Elizabeth had been declared by the Pope's bull to be a heretic. Cecil knew this danger and that these Jesuits were gathering about her. With this belief in their minds is it any wonder that Parsons and his co-conspirators were banished. Seeing that the people are turning against them, Parsons slips away and goes over to France, and while there curses the Queen. He says in his own words that he had dresses numerous and guises various, and, as to his name, why he said he had an abundance of names. He could assume any character.

This was the condition of affairs surrounding the young Queen. Compion did not get away so easily. He was caught, put upon a large horse and his feet tied underneath. He was treated, perhaps, with some cruelty. Cretineau, who discourses against all of this, thinks it was inhuman, while Hume is rather inclined to shield the would-be murderers. He thinks they were guilty of the treason they were charged with, yet admits that they really had cursed England and were ready to perpetrate other dark deeds. They were given forty days to get out. Compion and some other of his co-conspirators were brought out and executed for not obeying the mandate of the Queen. They were charged with treason, although some historians say there was nothing to show that there was any ground for even suspicion to rest on them. Their conduct and their treachery in all of the countries where they have held power was all against them. And the question with us is, shall we allow the Black Pope to repeat in this country the diabolical crimes he has committed in other lands? [Cries of "No! no!"] Their great object is to destroy our constitution and our liberties. They have attacked every government wherever they have lived, and do you think we will escape if they once get into power? These men, who have tried to get their followers into power wherever in history you have met them, are at the same game here. They work under cover. They are working incessantly in the dark and secretly. Yet the day is coming, and the Catholic papers proclaim it, when the battle must come to the front.

Another great crime was the gun-powder plot. We only have time to mention that part of it which concerns the Jesuits at that day. On November 5th in England the little boys burn the effigy of Guy Fawkes. Millions of little Guy Fawkeses are burned in England every year. They point back to the time when the Jesuits put a number of barrels of gun-power in the cellars of the House of Parliament with the intention of blowing up the whole of the law-making department of England. They were plotting against the government and with that plot the Jesuits were connected, and the investigation which took place at the time satisfied the historians that, if not the instigators, the Jesuits were closely allied with the plot. The Jesuits had pronounced them-

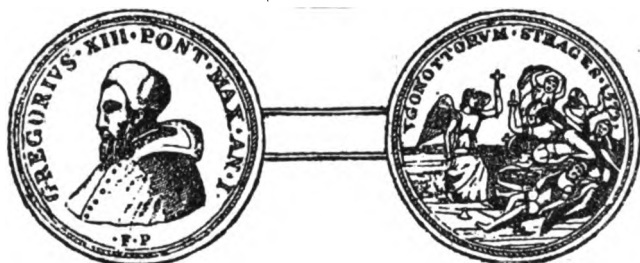
selves to be against England and James. That is an incontestable fact. Parsons had instigated it; that is acknowledged, and Cretineau, their defender, thought the plot was legitimate and lawful. Of course, others were included in the plot, and Gurney, who was the last to suffer, said he received his knowledge of the plot under the seal of the confessional, and that he knew better than to betray it. He knew that the gun-powder had been placed there and everything was in readiness waiting for the match of old Guy Fawkes to touch it off, when England's leaders were to be sent to eternity.

That priest tells us that he was under the seal of the confessional and would not give the secret with which he was entrusted. He might have given out a word of alarm without betraying the secret of the confessional, but his lips were sealed. There is an unwritten law that if I see a switch open and a train is coming and I don't shut that switch, and the train is dashed to pieces and the people slaughtered, I am their murderer. They had agreed upon the plot, and, had not Guy Fawkes been caught, there would have been an awful massacre in England. Everything was ready, the whole machinery was complete, and it only awaited the match. Fortunately, before that match was applied, suspicions were aroused and the enginery of it was captured.

This was one of the worst crimes against the state and against society that the Jesuits ever conceived. The killing of Admiral Coligny, in the sixteenth century, is perhaps their darkest crime—that, with the massacre of the Huguenots. Coligny was in the way of the Jesuits. Catharine de Medicis, the woman who had the impression of the serpent on her face—a woman who was ready to do almost anything that was disreputable—made a great feast, and after the feast it was planned to have the massacre of St. Bartholomew as a climax of the great event. The conspiracy was planned, and now comes the day of the execution. The king has been asked time and time again to let the Catholics murder the Huguenots. They were all in one part of the city; they had all been driven up to one side of the river; they had been herded like a lot of sheep into one place, and were not allowed to scatter through the city. They were all placed in one district, and every man was marked for slaughter. The word was given out that the horrid butchery may begin, and every one of those soldiers, who were but tools in the hands of the Black Pope, were instructed that the Catholics were to be clothed in a way that they could be known. Every Catholic wore on his arm a white cross, and as soon as the bell tolled from the steeple of the Temple of Justice the horrid work began. Now the butchers ply their whetted knives. Cries are heard for mercy and for help. The bloody work goes on. Someone opens a window and cries out, "He is dead, he is dead." Then a voice from below says, "I will not believe it; throw him out of the window first," and then the mangled body of the old admiral is thrown out of the window, to come with a dull thud and a horrible sound, reeking with blood, on the pavement below. The Duke of Guise comes forth and kicks the mutilated corpse.

This is chargeable to the Jesuits. Thousands were slain. Fifty to seventy-five thousand lives were sacrificed that one night. A horseman was dispatched at once to Rome. The Jesuits to a man rejoiced and looked upon the horrid butchery as a triumph. When Gregory XIII heard of it he caused a solemn procession to be formed in the French church at Rome. The bells

ring out and the Te Deum is chanted. Cardinal Gibbons says they supposed it was the putting down of a rebellion. That is a soft way of stating it for children to read in parochial schools. [Laughter.] The Pope thought it was only the killing of the enemies of the church. Why did he have medals



struck off and put into the hands of every man that had taken part in that horrible butchery? He had plenty of time to investigate, and if he had not been in sympathy with the crime he need not have had those medals struck off. These medals are in the British Museum, and some of them are in our museums. The close connection of the Black Pope with that infernal plot is established beyond the possibility of question, and because he is guilty of the St. Bartholomew massacre is a reason why we should fear their presence in this country, and therefore I renew my motion for Uncle Sam to get on his big boot and apply it after them as fast as he can until the last one is kicked clear across the ocean. [Prolonged applause.]

Is there any Washington, now, anywhere, in all this universe? Is there any Lincoln, anywhere, in all this universe? I know you have a monument to them here in the park; I know you meet on the 22d of every February to



THE BLACK POPE.

honor the name of the "father of our country," but I ask you, Mr. President, if there is any spirit of Washington, any spirit of Lincoln, anywhere in all this universe? You are hushed at these questions, but what is your reply? There is somewhere, and I am inclined to think not very far away from the hearts of the boys that are coming up, in the hearts of the sons of this blessed

soil, in the hearts of the sons of those patriots who gave their lives for the rescue of this country and to secure its liberty, the spirit of Washington and of Lincoln, and I see it in the hearts that are beating before me. If that spirit shall fill our hearts, then we need not fear the Black Pope.

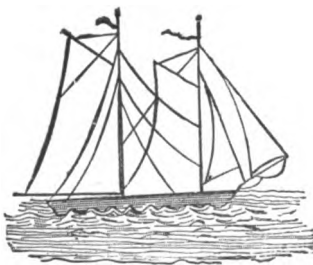
Oh, that we might have the spirit of the fathers that fought in the rebellion! I have read somewhere of that little regiment that Morgan was so proud of—the seven Hilliers. They were large men, and when the father was called up before the General at sundown, Morgan said, "I shall have some heavy work to-morrow, and want you and your brave sons in the front." The old man simply said, "General, as long as there is one of us left to give our blood you shall see the old flag float." [Applause.] The morrow dawns, the enemy appears, and the English soldiers are close upon them. Morgan orders the attack. The enemy marches on and are met by the sabers of the little regiment. The fight waxes hot and bloody, and their comrades wheel and fly, but the father, surrounded by his boys, stand their ground boldly. The battle goes on, and soon one of the Redcoats, seeing how brave this little group holds its ground, draws a pistol. The enemy cannot longer meet such bravery on equal terms. The boys take the sabers from the hands of the enemy as fast as they come on, and now the pistol is drawn and steady aim is taken at the heart of the eldest boy. John falls flat and dead at the feet of his father, and the old man, when he sees his eldest boy fall, turns pale, but says, "Close up, boys! Close up, boys! The old flag forever!" [Applause.] The old man sees boy after boy shot down before him and lie at his feet, dying and bleeding, but he holds up the old flag still. Morgan, who has seen what has been going on from a distance, comes riding as fast as he can to the scene where that little knot of men has so bravely defended the old flag. He sees the old man's peril, and just as Morgan rides up with his troop the old man is receiving the blows of the enemy thick and fast upon his head, and underneath the repeated blows he goes down with the old flag wrapped around him. Morgan lifted the old man up and heard him say, in a low tone, "Close up, boys! Close up, boys! The old flag—the old flag forever!" [Applause.] Morgan turns around and beats back the enemy, and looks so proudly at that little regiment, as he calls them. He again looked down. The old man was not dead yet. His lips were quivering, and in the thickest of the battle Morgan paused and put his ear down to the old man's lips to hear what he said, and caught the whisper, "Close up, boys! Close up, boys! The old flag—the old flag forever!" and those were his dying words.

He had no more boys to give. They fought a good fight and died the true soldier's death. May they stir us to action. Let old Hillier's words echo in our hearts until we shall in the battle shout, "Close up, boys! Close up, boys! The old flag—the old flag forever!" [Applause.] Oh, our flag has cost us something. I need not remind you of the brave deeds of the rebellion and of those heroic boys that guarded the flag, or of that little boy of a Northern regiment who, when the sharp-shooters of the enemy picked off color-guards one by one and the flag fell in the blood and dust, rushed in and held it up. The Captain said to him, "This is no place for you; you are only a drummer boy." He said, "General, let me stay here. I will hold it, General; if it is but for a moment, I will hold it," and that is all he did hold it. The

crack or the sharp-shooter's rifle in the trees was heard, and the blood of that little drummer boy stained the flag. I beg of you, catch their spirit as we enter the field of action. Sons of the brave boys of the past, hoist the flag, that our friends may see where we stand. Hold that flag, boys, against every attack! Hold it against foreign power or home treachery! Hold that flag, if you hold it but for a minute! [Applause.]

It is owing to the bravery of those who gave their heart's best blood for our country that we have a government and a flag to-day. Our liberties which we enjoy were secured to us by their bravery and by their sacrifice, and nothing that we call good or sacred would be ours but for what those brave boys did. Our liberty has cost too much for us to lose it. Never shall the Black Pope clip off either wing of our government. Never shall he plant his flag here. Rather may he be expelled from the republic that our fathers founded and our brothers saved. Never will we cease to watch the Roman tiger nor let him longer play with our children. [Applause.] Never cease to guard the school and that flag that was bought so dearly. Never let the Jesuits repeat in America those practices by which they have blighted every land on which their accursed foot has rested. Never let the Black Pope or any of his tribe of blood-stained vandals get their itching hand on our public treasury. Never, in the name of the immortal Washington, and in the name of Jefferson, and in the name of the martyred Lincoln, let the accursed Jesuits get the supremacy in this country. Oh, never, my countrymen, give an opportunity for the Black Pope to get on board the ship of state and rob us of our civil and religious liberty.

As Mr. Murray closed his address plaudit after plaudit rang through the house, and before silence could be restored the reverend speaker arose and recited Longfellow's poem, "Sail On, Sail On, O Ship of State."



LECTURE IV.

THE BLACK POPE'S CREED.*

The fourth of the series of Free-Lance Lectures was delivered at the M. E. Church, corner of Wabash Avenue and Fourteenth Street, Sunday, January 25, 1891. There was a large increase in the audience, every seat in the church being taken and standing room at a premium.

Dr. Ingraham presided, and in a few felicitous words referred to the joy they all experienced in remembering the services at their previous visit to the church on Thanksgiving Day, when the first of these patriotic talks was given. He paid quite a compliment to the speaker at that time, and without in any way speaking of the work of the order, or the principles of the order, he immediately introduced the lecturer.

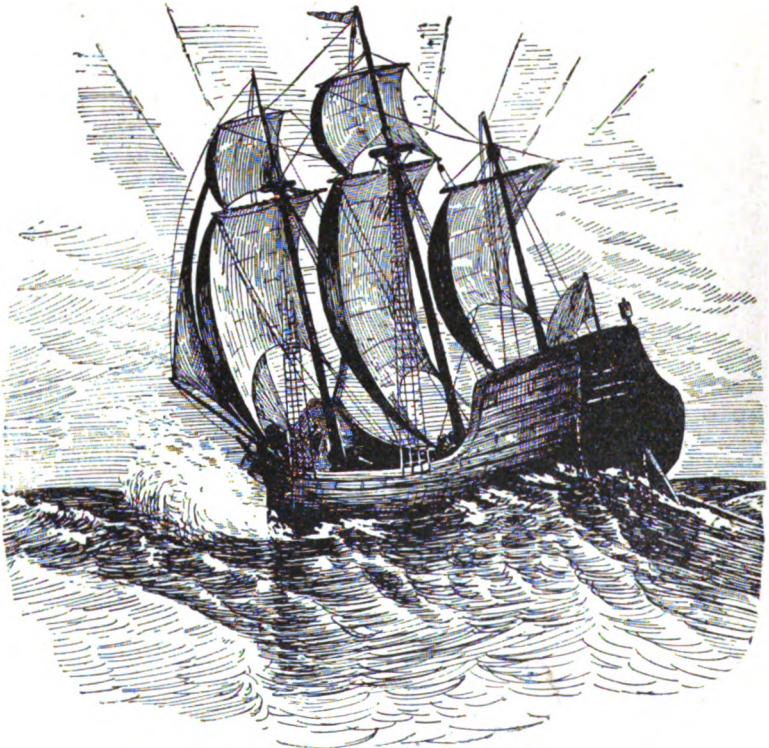
The Rev. Mr. Murray congratulated the audience on their increased interest in the work, as evidenced by the largely increased attendance, and said:

America was settled that religious liberty might live. The May Flower carried the principles of Hampden, Cromwell and the Huguenots, with the sacred flame throbbing in their hearts. They panted for liberty, and hungered for freedom. They settled in South Carolina and Florida, while the Pilgrims, tired of the priestcraft and iron-bound ecclesiasticism, cried as they touched the strand of Plymouth: "Give us here a church without a bishop, and a country without a king!" The Scotch-Irish came with memories of John Knox—he whose voice rang out with, "Give me Scotland or I die." In his spirit, molded by his thought, his disciples flocked to our cities. Swedes, who remembered Gustavus Adolphus, whose hearts were warmed by his stirring words and inspired by his pious and heroic example, came to form a settlement in Delaware; England's cavaliers, from the corrupt court of James, settled in Virginia, and named their town after their king. This was some years earlier than the landing of the Pilgrims at Plymouth Rock. The Quaker from the Old World came and settled in Pennsylvania. Their conquering was peaceful. To their honor, be it said, "They won by love." No blood was shed to establish their home in the New World.

The two main settlements were at Jamestown and at Plymouth Rock. From these went forth diverging streams. The earlier had been corrupted by

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court life. The cavaliers of King James were in close proximity to, and molded by, if not the adherents of, Catholicism. Their spirit spread through the Southern states and gave color to the Catholic settlements of South Carolina, Georgia and Maryland. In direct opposition to the Southern colonies, was the spirit of the New England Pilgrim. He came to seek civil liberty and religious freedom. His prayer on the sands as he landed was an indication of all subsequent action. The spirit of the Pilgrim is the safeguard of America. Very early in the Jamestown settlement they sent a shipload of tobacco



THE MAYFLOWER.

to England in trade for a shipload of women. With such surroundings slavery found protection. There was ever a clash between the two settlements.

The greatest mistake of young America was in not throttling slavery when hatched out of Jamestown. [Applause.] It would have saved a long period of agony and bloodshed, and the waste of precious life in the crimson path from Sumter to Richmond.

But because of what our brave brothers did in crushing out slavery, we have a nation, a great nation, where all the varying strains of imported blood are mingled to produce the Yankee type of humanity. We should feel proud of our nation. America is worth eulogizing. We should certainly not hesi-

tate to praise her to-day. But will the glory of our nation continue? is the question that is often asked. There are shadows gathering upon the fair sky that beams above us. One of these shadows is cast from the black mantle of the Black Pope. We propose to prove to you that the creed of the Jesuit is not only immoral but is decidedly un-American. We expect to do this by their own witnesses. We call as the first witness Principal Austin, B. D., of Alma Ladies' College, St. Thomas, Ont. In his pamphlet entitled, "The Jesuits," he gives us a thorough sifting out of their doctrines. While many others have done this before him, few have given so much information in the same space. It is a valuable contribution to patriotic literature.

Principal Austin bears this testimony: "The company of the Jesuits has



SPIRIT OF THE PILGRIMS.

ever been distinguished by the most extreme views of the rights and authorities of the Papacy on the one hand, and of the course by which it was allowed to maintain them on the other. Since there was originally no divesting them of papal rights or powers, no new outcome tending to exalt the Pope, no curtailment of human liberty by the papal decree, has ever been too extreme for the Jesuit to accept and defend. Indeed, some of these extreme doctrines, such as the infallibility, the immaculate conception, the right of the Pope to temporal power, the power of relief from civil allegiance, the right to dispose of kings and princes, the freedom of clerics from civil authority, the inferiority of subjection to the state. The church was made the special protection of Jesuitism, or the doctrines of which the Jesuits have been the special demonstrators. Wherever you find, therefore, the most irresponsible and absurd claims of the Church of Rome, you find the Jesuits the authors or defenders."

We will call another witness, Cardinal Manning. Hear his words in defense of Jesuitism, and the pretentious claims of the Pope: "I acknowledge no civil power, I am the subject of no prince. I claim to be the supreme judge, the director of the consciences of men—of the peasant that toils in the fields, of the prince that sits upon the throne, of the household that lives in the shadow and province, of the legislator that makes laws for kingdoms; I am the sole, last, supreme judge of what is right and wrong." That will do, Mr. Manning.

We call another witness, Paul IV.: "Do you claim, *Ex-Cathedra*, that princes falling into heresy are *ipse facto* deposed?" He answers, "Yes." "Do you teach that they should be deprived of all right of government and brought under sentence of death?" "Yes." That will do for this witness. We call another witness, Pius V.: "Do you confirm the testimony of Paul IV.?" "Most assuredly I do." "Did you depose Queen Elizabeth and release her subjects from every vow of allegiance to that noble queen?" He answers, "I did." We call another witness, Gabriel Vasquez: "Mr. Vasquez, are you a Jesuit?" "Yes, sir." "And one of the earliest Jesuits?" "Yes, sir." "Will you tell us, please, the teachings of the Jesuits in regard to the treatment of heretics, and especially of royalists?" He answers: "If all the members of the royal family are heretics, a new election to the throne devolves upon the state, for the king's successors could be justly deprived of the kingdom by the Pope, because the preservation of the faith (which is of greater importance) requires that it should be so; but if the kingdom were thus operated, the Pope, as *supreme judge* in matters of faith, *might appoint a Catholic king* for the good of the whole realm, and might place him there over it *by force of arms, if necessary*."

We might call many more witnesses upon this point. We will only quote the words of Principal Austin: "If this were a solitary example among the writings of the Jesuits, or if it had ever been repudiated by them, or if there were not repeated evidences in history of such views predominating among members of the society, it might be considered unfair to hold the Jesuits responsible therefor." We call Busenbaum to the stand, and he bears testimony that a man who has been excommunicated by the Pope may be killed anywhere, as Filutius, Escobar and Deaux teach. We call Lacroix, the famous Jesuit, to the stand: "Mr. Lacroix, do you, under oath, affirm that Busenbaum teaches correctly the doctrine of the Jesuits?" He replies, "I do so affirm."

We call now as a witness, Immanuel Saa, the Portugese Jesuit. "Will you bear testimony to this fact, Mr. Saa, as the correct teaching of the Jesuits upon the doctrine of regicide?" He says: "Rebellion of the ecclesiastic against the king is not a crime of high treason, because he is not the subject of the king." If the testimony we have adduced is not true, if the words that come from the mouth of these witnesses be not accurate quotations from their works, we ask some reputable authority in the society to come forward and deny them. Some of the doctrines of the Jesuits, if we correctly apprehend them, are most monstrous, iniquitous, and even diabolical. We ask the Jesuits of America to point out any of their doctrines that at any time, or in any country, have ever taught loyalty to the government and civil liberty and equality.

If they cannot do this, let them forever hereafter hold their peace when their order is pronounced disloyal and treasonable.

But we call another witness: "Father Gretzer, did you write the history of the Jesuits?" "Yes, sir." "And that history covers the first hundred years of their history?" "Yes, sir." "Will you tell us, please, something about those men that march under the order of the Black Pope?" He answers: "Members of the society are dispersed over every corner of the world, distinguished by as many nations and countrymen as the earth has sections. But this is a division arising from diversity of place, not of opinion; difference of language, not of vocation; dissimilarity of conditions, not of morals. In this association the Latin thinks with the Greek, the Portugese with the Brazilian, the Irishman with the Sarmatian, the Englishman with the Belgian, and among so many different dispositions there is no provision, no condition, nothing which enables either to discover that they are more than one. The same design, the same manner of life, the same vow combines them." "Father Gretzer, you have made other statements in regard to the Jesuits?" "Yes, sir." "You have defended the order against the assaults of its foes before?" "Yes, sir." "Will you declare your thought upon that subject?" He says: "There are many theological works written by the doctors of the society. We profess the same doctrine in a vast number of places, both privately and publicly *in the schools*." Please remember to put special emphasis upon that phrase, "*In the schools*," for these men are the pedagogues of Catholicism. But Father Gretzer continues: "It is not from obscure doctrines that an opinion of the doctrine of the Jesuits can be formed, but from their books, which, by the blessing of God, are always very numerous." All right, Father Gretzer, we shall appeal, then, to those books.

Now, for many years this could not be done, for no Jesuit was allowed to publish a work until it had undergone the inspection and received the imprimatur of the Superior. Henry III posted a regulation in 1583, which was confirmed by Henry V., in 1603, and by Louis XIII. in 1612, forbidding booksellers printing any work of the Jesuit fathers without the approbation of the divines and the permission of the superior. But in spite of all this careful guarding, their works have at last been brought to public notice, and largely by themselves. We need no enemy to write a book against the Jesuits; they are self-condemned by the drippings from their own dark pens. [Applause.]

We call another witness, Blaise Pascal. He was born in 1623, at Claremont, Auvergne. He died in 1662, and was one of the most celebrated scholars the Catholic Church ever produced. He took first rank as a mathematician, scientist and theologian. He was an author of high repute. He has been called by Sir William Martin, "That miracle of universal genius." All accord to him deep piety, profound knowledge, rare purity and breadth of scholarship. He was controversial, and took the side of the Jansenists, a community in the Roman Catholic Church, especially opposed to the Jesuits in their promulgation of the doctrine of papal infallibility. "Father Pascal, have you read the Jesuit authors?" He declares: "I have twice read Escobar throughout. I have never used a single passage without having read it myself in the book quoted and without having read the preceding and succeeding context." "Did you write the provincial letters against the Jesuits?" "He

answers: "Yes." And to him we are indebted for an introduction to many of the witnesses that we shall hereafter call. Father Bauny is one of the witnesses referred to. Let him be sworn: "Did you write a treatise on penance?" He answers, "Yes." "Do you believe in the doing of evil that good may result from it?" "I believe that we may seek an occasion to sin directly and designedly, *primo et per se*, when our own or our neighbor's spiritual or temporal advantages induce us to do so." That will do, Father Bauny. We will re-call Father Busenbaum. "Did you write the *Medulla Theologia*?" "Yes, sir." "And this book has been more than fifty times printed, and later by the Propaganda itself?" "Yes, sir." "Do you believe in the doing of evil that good may come from it?" He replies in Latin; he does not know English: "*Cum finis est licitus etiam media sunt licita*." And again, "*Cui licitus est finis etiam licent media*." You understand this talk? How would you like to have it in every service as your Catholic neighbors do?" [Laughter.]

We call another witness on this same point, Father Layman: "Did you write the *Theologia Moralis*?" "Yes, sir." "Will you bear testimony to the fact whether the Jesuits believe that the end determines the means?" He also talks Latin: "*Cui concessus est finis huic etiam media ad finem necessarias concessus sunt*." The English for this is given by Salvator M. Munde, Jr., in a recent number of the *American Catholic Quarterly Review*, as follows: "To whom the end is allowed to him also are allowed the means *necessary* for that end." This father criticises Dr. Littledale's article in the *Encyclopedia Britannica*. The only change is that Dr. Littledale puts the word "suited" where the Jesuits put the word "necessary;" but either way suits our argument. In either event the end and means are both "allowed." This Jesuit even acknowledges that they have this doctrine, but not as we now infer and understand it. Yet he concludes by saying that they do hold it, but only as in a case of homicide, where it is permitted to do evil that good may come; that is, take the life of a man in order to spare your own. He gives the sense where the end determines the means, and that it is the end proposed by the change that gives to his deliberate action its true moral character. This is the most recent utterance upon this great question, and is sufficient to prove that the McClintock and Strong cyclopedia is not warranted in saying that the Jesuits do not keep the doctrine that "The end justifies the means." But we cannot dismiss Father Layman from the stand until we receive his final words upon the doing of evil that good may come. He says, very truly, "*Finis determinet probatum actus*,"—"The end determines the proof of the act."

Another element of the Jesuit creed is simony. This is justified on the ground that the party buying the benefice, not only directs his intention that his money may be given for the benefice, but as the motive to incline the will of the person. There is some doubt upon this point, and we will call Father Valencia to bear witness. He is one of the four great authorities quoted by Escobar in his great work, "*Moral Theology*." "Father Valencia, will you tell us what the Jesuits believe in regard to simony?" He answers: "If a person gives the temporal in exchange for spiritual good, and gives money as the price of the benefice, it is manifest simony; but if he gives it merely as the motive which inclines the will of the patron to confer on him the living, it

is not simony then, for the person who confers it considers and includes the money as the principal object."

We will not question Father Valencia further, because he will not be willing to say just what he means, so we call another witness, Father Lessius. "Father Lessius, it is reported in a great many books that your Jesuit fathers teach that you may revenge an insult. We want to know the truth. Will you tell us exactly what they teach?" He is a gentleman, as many Jesuits



UNCLE SAM PROTECTS THE LITTLE RED SCHOOLHOUSE.

are—in appearance [laughter]—and he answers: "If a man has received a blow on the face he must on no account have an intention to avenge himself, but he may lawfully have an intention to avert infamy, and may with that view repel the insult immediately, even at the point of the sword—*etiam cum gladio*."

We dismiss Father Lessius, but to be sure about this matter we will call Henriquez, another of the famous authors quoted by Escobar. "Father Henriquez, do you agree with Father Lessius, that you may revenge an insult?"

He says: "Yes, and I would go further and say that you may kill a man for an insult. "Please state your exact position upon this point, for we are treading upon dangerous ground in a republic." He answers: "It is perfectly right to kill a person who has given us a box on the ear. The man who has received a buffet on the ear is held to be under disgrace until he has wiped off the insult with the blood of his enemy." "And so you aver that this is true, Father Henriquez?" "Yes." "And you belong to the Jesuits?" "Yes." "And they are the schoolmasters of Rome?" "Yes." "That will do."

Let me appeal to the parents of the school children of the common schools of America. Let me ask if you want these teachings taught in the little red schoolhouse. [Cries of "Never!"] Imagine how many cadavers you would have for the doctors from your school playgrounds if for every buffet on the ear a young boy should whip out his pistol and "wipe off the insult with the blood of his enemy." This is worse than the practices of the "wild West."

We will call another witness. Father Laurie takes the stand. "Father, were you the principal of the University of Gratz?" "Yes, sir." "Did you write the *Conen Theologique*?" "Yes." "Are you a Jesuit?" "Yes." "The report, as spread through the world, is that your society teaches that you may kill a defamer. What would you say to that statement?" He replies: "Any ecclesiastic or monk may warrantably kill a defamer who threatens to publish the scandalous crimes of his community or his own crime, when there is no other way to stop him." If every publisher of priestly crime were killed funerals would increase. This would be comforting doctrine to the cowboys and Indians of the West, so for the dueller of our early history, and would make fat columns for the newspapers which revel in blood and thunder.

We will call upon the stand Father Escobar. "Will you tell us your belief in regard to usury?" This question is up in American thought just now. The great Jansenist answers: "It is heresy to say that usury is not sin." The Catholic Church is trying to get the farmer's vote just now, so it must be careful how it appeals to them. If they fail to gobble them their next aim will be to divide and disintegrate the farmer movement. They can preach that usury is a scandalous idea, that it is heresy to say that usury is no sin, to the farmers that are in favor of the Roman Church.

We ought in all fairness to call a Jesuit to the witness stand for the benefit of the farmers of the West, and we call Father Bauny, who is an unwilling witness upon this point. "Father Bauny, will you tell us how usury may be avoided, and how the lender may receive his usury at the same time?" He says: "Yes; I will give you a little artifice. The person from whom the loan is asked may answer in this manner: 'I have got no money to lend; I have got a little, however, to lay out for an honest and lawful profit. If you are anxious to have the sum you mentioned in order to make something out of it by your industry and divide the profit and loss between us, I may perhaps be able to accommodate you; but, now I think of it, as it may be a matter of difficulty to agree about the profits, if you will assure me a portion of it and give me so much for my principal, so that I incur no risk, we may come to terms much sooner and you shall touch the cash immediately.'" That will do for Father Bauny. Could Shylock have said it better? Could the greatest

banker-robber that ever lived have invented smoother words for the stripping of the poor victim? Here is the spider's web that catches the farmers of the West and puts the death grip or mortgage upon their homes to degrade their families. How comforting Father Bauny's words must be to the money sharks who lie in wait for the poor victims who are driven by circumstances to sacrifice their all for a little temporary relief. But Father Bauny and his party have been the bankers of the Roman Catholic Church, and by these practices they have piled up their millions in every nation where they have lived, and the parting word of this good father gives an excellent plan by which people who now provoke the just indignation of God by their usuries might save themselves in a way and make what he pronounces good, honest and legitimate profit.

Father Escobar is a good witness. He knows the Black Pope's teachings. We will ask him to come back to the stand and tell us whether bankrupts may keep back their property from their creditors. Chicago people, especially those who were nipped by the *Kean frost* in our recent bank failure, are anxious to know about this matter. "Father Escobar, will you enlighten us upon this subject? We are anxious to know if a person who turns bankrupt may, with a good conscience, keep back as much of his personal estate as may be necessary to maintain his family in a respectable way?" He declares that "Lessius, the Jesuit, holds that he may, even though he may have acquired his wealth unjustly and by endless crimes, only in such case he is not at liberty to retain as large an amount as he otherwise might."

We call another witness to the stand. He is sworn. "Father Molina, you are quoted by Escobar as having declared against the restoration of ill-gotten gains. Will you give us your own words?" He answers: "If one has received money to perpetrate a wicked action, is he obliged to restore it? We must distinguish here. If a man has not done the deed he must give back the cash; if he has he is under no such obligation." This teaching would harden the hearts of even the murderers of Dr. Cronin.

But we call another witness to the stand—Mr. Sanchez. This man is no relation to the famous partner of Moody. We ask his testimony in regard to perjury. His reply is: "Such a man may swear he never did such a thing (if he actually did it), meaning within himself that he did not do it on a certain day or before he was born, or understanding any other such circumstance, while the words which he employs have no such sense as would discover his meaning." This is very convenient in many cases, and quite innocent when necessary or conducive to ones health or advantage.

With such teachings in the church is it any wonder that Catholic witnesses play fast and loose with their sacred oaths in our courts? Is it any wonder that judges in Ireland are obliged to watch all who take oath before them? Often the judge in an Irish court will ask the witness to kiss the Bible on the side that holds the impression of the crucifix, since many of them feel what Sanchez declares, and they hold that the oath is invalid if, while, taking it, they kiss the Bible on any other place except the crucifix. If they wish to illude the truth they believe that they may take the oath and then play fast and loose with that oath if, instead of kissing the Bible, they kiss their thumb. Hence

an Irish judge often asks the constable to watch just now and where the Catholic witness kisses the sacred word.

We ask for further evidence upon this point. Filutius has something to say. He suggests a surer method of avoiding falsehood, which is, after saying aloud, "I have not done it," to add in a low voice, "to-day," or after saying aloud, "I swear," to interpose in a whisper, "that I say." Then he adds, "This, you perceive, is adhering to truth." Filutius sets forth by his reasoning the position of the Jesuits of his own church upon this question, and he quotes their words as follows: "It is the intention that determines the guilt of the action."

These are only a few of an innumerable cloud of witnesses that might be brought to substantiate the position here taken. Is it any wonder, therefore, that the Jesuits have been charged everywhere they have lived with teachings inimical to Christian morality, or that they have been condemned alike by Protestant and Roman Catholic countries? But, you may say that these teachings are old, and not taught to-day. We therefore call more recent witnesses. The *Encyclopedia Britannica* is held as authority everywhere. It says: "Paschal's censures have in the main been justified by the subsequent teachings of the society, for the lax casuistry which he held up to ridicule has been formally reproduced in the most modern and popular Jesuit text book on the subject, that of Father De Gury, while the works of Liguori and Scavini, though not of direct Jesuit origin, are yet interpenetrated with the same opinions." Remember that Gury, as translated by Paul Bert, caused their expulsion from France. His book is the terrible exposure of the false principles of these would-be teachers of religion. He saw the great harm that they did to the youth of France while pretending to be their educators. Americans should take warning from France. Paul Bert's translation was in answer to a discussion opened in the Chamber of Deputies June 21, 1879, touching the liberty of superior education. The Jesuits received severe blows and their teaching was interdicted in all its decrees by the laws of the state.

It is time for America to act with France. De Gury is a Jesuit of our own times. His works have been studied by the Jesuit priests of the present generation. His "Moral Theology" and his other work, "Cause and Conscience," are held as standard authorities in most of the Jesuit colleges, and the Jesuits are the teachers of all the Catholic clergy. De Gury must be called to our witness stand. "Do you believe, worthy father, in defrauding the public treasury?" The case supposed is as follows: A man sells a farm worth fifty thousand francs to another; but as the Government of France exacts a tax upon all sales of real estate, to escape said tax the buyer and seller agree to enter the sale at twenty thousand francs, when in reality fifty thousand were paid. Father De Gury, after supposing the above case and asking if it is wrong to give a less price in order to escape the impost, now makes answer: "It appears there is no obligation to declare the price paid or the value, but those who diminish the value more than reasonable expose themselves to the danger of paying a fine." "Father De Gury, do you believe in the Bible?" "Yes, I accept the Douay version or the Vulgate," he answers. "Will you open that Bible and read those verses, 'Render therefore to all men their dues, tribute to whom tribute is due, custom to whom custom is due,' and then

answer us, Father De Gury, whether your theory and your Douay Bible do not clash? Can you deliberately justify the defrauding of the public treasury with your Douay Bible open before you? Can you, Father De Gury, justify the tricks, the frauds and the evasions resorted to by smugglers and by illicit commerce to rob the public treasury?" He is silent; he has no answer.

We cannot allow Father De Gury to leave the stand until he answers some other questions. "Do you believe in secret compensation from one who has wrongfully defeated us at law?" In his work he supposes a case thus: A man has a suit with B., and is condemned to pay B a sum of money already paid. Is A. justified in resorting to some secret way of securing his own? If there were no other way, could he steal it, or defraud B. of that amount in some other deal? Father De Gury has his brief now, and answers that A. is justified in so doing; that is to say, the father goes on, in place of suffering the wrong patiently, in place of yielding with Christian resignation to the powers that be, A. may take the law in his own hand, may commit a crime to make a wrong right. This is exceeding dangerous morality. If A., who has experienced a wrong at B.'s hands in the matter of money, in place of enduring it quietly may steal enough to pay him back, may he not steal enough also to compensate him for the trouble and risk in stealing it? This doctrine sounds very much like doing evil that good may come, with which our Jesuit friends are charged, but which they now most strenuously deny

Before this good witness leaves the stand, we wish information upon another point. "May a servant compensate himself, if he thinks he is not given as high wages as he ought to have, or as some others of his class receive, even if an agreement was made beforehand to leave the wages to the judgment of his employer?" Father De Gury answers that the servant who thus secretly adds to the rate fixed by his master, after the servant agreed to leave the wages to such decision, that any addition to the wages so made by theft or fraud is not to be condemned. This looks very much like "the end justifies the means." "Father De Gury, will you tell us what you mean by secret compensation?" He answers: "Secret compensation consists in recovering a thing which belongs to us by taking a thing which does not belong to us. Let me explain further," he says. "Sallust, a hired man, is charged with the purchase of the necessary clothing of a family to a given amount annually, from a merchant of the name of Eyrilla; but Sallust purchases of another merchant at a lower price; sometimes he goes to another city and purchases his cheap goods. Whatever he has saved from the amount allowed by his master he keeps himself. Can he keep the amount he thus saves?" The Father answers: "Yes, because the gain which he realizes on going elsewhere and in purchasing judiciously is due to his labor and special skill, and he need not disquiet himself on that subject."

Surely this will be perused with interest by all who employ Catholic help in their homes or in their stores, for anyone who would thus by their teaching have a right to help themselves, and who shall they blame if things are missed occasionally from the kitchen or money from the till?

But, Father De Gury, "will you tell us whether, without sin, a Roman Catholic may grant the dying wish of a Protestant for the presence of a Protestant minister? Our Protestant people give money every year to your Cath-

olic hospitals; they send their patients to those hospitals, and when they have money they are generally received. We want to know if one of those Protestants in a Catholic hospital may ask a Catholic attendant to bring in a Protestant minister in case of great sickness or approaching death." Father De Gury replies that "this would be holding communication with heretics on religious affairs."

It should be known that Catholics beg for their hospitals everywhere, and that the Roman Catholics succeed in getting the largest grants in favor of its charitable institutions of any denomination. In Ontario, Canada, as Principal Porter bears witness, while the Catholics are only one-sixth of the population they receive one-half of the money voted by the Legislature, and in the United States they get the lion's share of ecclesiastical grants. Their modest request in their last bill was for only \$531,000. All honor to our Baptist friends, who have washed their hands from this iniquity. Let me weep as I think of the paltry sum that defiles the otherwise beautiful hand of the church of my choice, and hope that she, too, will keep herself from this money in the future. [Applause.]

Is it any wonder, therefore, that eminent men have condemned the Jesuits? Hear Doctor Doellinger, an ex-priest, who was not very far out. He was the organizer of the Old Catholic party and tried to work reforms within the church. He says: "Where the Jesuit sets foot it is as with the Turk, no longer grass grows there." Hear Lord Palmerston, who declared in 1853 that the presence of the Jesuits in any country is likely to disturb the political peace of that country. Hear President Thiers, who says the Jesuit educational establishments tend to cultivate a spirit which is contrary to the laws of the realm, and that the maxims which were inculcated and the doctrines taught on the subject of spiritual and temporal power undermined the morality and interfered with the patriotism of the young. And are they not doing that in this country? Open your eyes, open your ears, and you must soon see. Hear what Robertson says in his history of Charles V: "By their constitution, as well as the genius of the order, the spirit of caution and intrigue is infused in all its members. Hear Abbe Arnaud as he says: "Do you wish to excite trouble and revenge, to produce the total ruin of our country, call in the Jesuits."

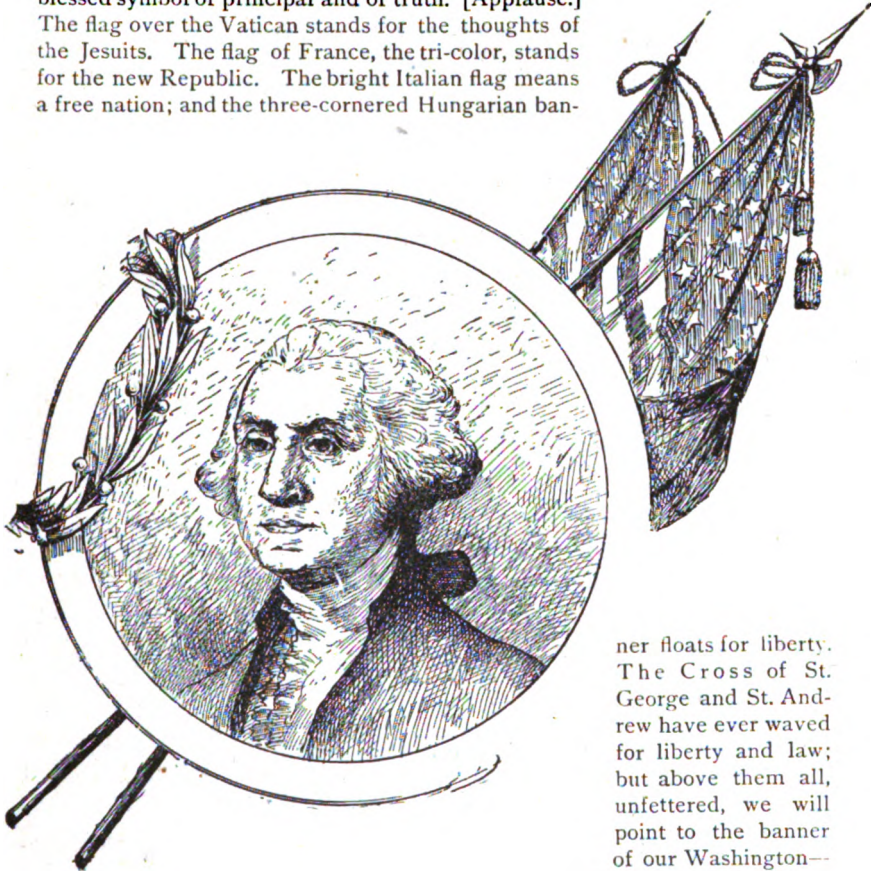
You have no need to call them in. They are here, and the thing that should concern us is to call them off and clean them out. [Applause.] Their doctrines are certainly un-American; they clash with the great principles of Washington and Lincoln and Grant. You cannot read their maxims in the light of the grand old Book that stands as the symbol of security for our nation. When the old Continental left his home, kissed his wife and pressed his babe to his heart, not knowing but that the Indian might come down in an hour and fire his log hut, when he went forth to bare his breast to the bullet he did not fight for such miserable maxims as the Jesuits teach. Some of you remember when your father enlisted, when you were sent for the letter so long upon its way. How your mother's heart trembled and almost ceased to beat as news would come from the battlefield. It was not for such teaching as the Jesuits offer to us that your fathers and brothers enlisted in the late



DR. S. W. INGRAHAM,
LATE STATE PRESIDENT PATRIOTIC ORDER SONS OF AMERICA.

war. Our government is built of sterner stuff, of stronger timber, than you can get from the books of the Black Pope.

Our flag means more to us than it ever could mean if it represented the dead thoughts of the dark schools of the black past. Let the old flag float—blessed symbol of principal and of truth. [Applause.] The flag over the Vatican stands for the thoughts of the Jesuits. The flag of France, the tri-color, stands for the new Republic. The bright Italian flag means a free nation; and the three-cornered Hungarian ban-



ner floats for liberty. The Cross of St. George and St. Andrew have ever waved for liberty and law; but above them all, unfettered, we will point to the banner of our Washington—

the same blessed banner that he saved and loved, and under which Cornwallis surrendered. We will hold it up, and fight for it, if need be. That is the grand old flag under which Sheridan rode, under which Lincoln fell and-clutched it in his hands when dying, and under which Grant won his glorious victory. May no night ever come to us so dark as to dim or obscure any one of these bright stars that beam so brightly in their glory; may no threatening cloud ever come across the sky of America that shall dim a single stripe of the blessed symbol of our truth, the guarantee of our freedom.

You are my jurors. Render your verdict, whether you want the teachings of the Jesuits in your little red schoolhouse. [Cries amid ringing applause, "No; we don't and we won't have them, either."] Then do your duty

at the ballot box, or else the day may come when the flag of the Vatican may wave from the dome at Washington, and when the stars and stripes will cease to protect the schools and homes of free America. [Applause to the echo.]

ODE TO THE FLAG.

MARGARET WILSON.

Dear flag of my country, in love I behold thee
 With feelings as deep as my heart ever knew!
 Once more does the light of thy glory enfold me
 As fondly I gaze on the red, white and blue.
 Delightful the scene in the land of the stranger,
 And proud were the pageants they gave us to view!
 How thrilling their stories of glory and danger,
 But naught thrilled my heart like the red, white and blue.
 Once more as thy bright stars above me are gleaming,
 Once more as thy broad stripes swing out to the breeze,
 I stand where the sunlight around thee is streaming—
 What moments of rapture were equal to these!
 Oh, flag of our country, well, well may we love thee,
 Thou emblem of all that is noble and true!
 There's naught but the great arch of heaven above thee,
 Most favored of banners that earth ever knew.
 Wave proudly, dear flag, o'er the hearts that adore thee,
 No rival shall ever thy glory divide;
 The sunlight of freedom alone should be o'er thee,
 For thee men have bled, and for thee they have died.
 With thee for the guardian of Liberty's portal,
 What traitor can pierce her, what tyrant subdue?
 Upheld by the Hand that is greater than mortal,
 Wave on and forever, dear red, white and blue!

LECTURE V.

THE BLACK POPE'S FRIENDS.

INTRODUCTION.

THE audience which assembled at the M. E. Church, Sunday, February 1st, more than filled the sacred edifice. The aisles were filled, every inch of standing room was occupied, and hundreds were unable to obtain admission. The platform and organ were beautifully decorated with the American flag, and the most casual visitor could not fail to know that it was a patriotic gathering which had assembled. The proceedings opened, as usual, with the singing of "America" and other patriotic hymns, and when the Rev. O. E. Murray entered the church he was greeted with a storm of applause. After prayer and singing. the President, Mr. H. F. Bowers, of Clinton, Iowa, spoke as follows:

My friends, you do not know the appreciation that wells up from my soul at being permitted by the sense of this meeting to preside here to-day. I came from afar to be with you, and I am glad I am here. I find here Protestants composed of all nationalities, composed of all church denominations—a union of souls in one grand cause, as it should be, for the redemption and preservation of our country. We want union of hearts, union of hands, and a union that anyone can support; we want a union of lakes, a union of lands, and the glorious American union forever. [Applause.] Protestantism has a ring in it that raises it far above all other "isms." We find in that the foundation of the flame which burned so brightly years ago, when the Church of Rome found that they could no longer control the consciences and minds of its subjects, who were fast breaking away under the light and intelligence of the teachers of that day, and by reason of that protest those opposed to the Romish Church were murdered on the streets; they were murdered in their private residences; they were dragged before the inquisition, murdered and burned at the stake. We find them fleeing from their homes, their families, their loved ones, to join the forces of William III, Prince of Orange. [Applause.]

They joined their fortunes with him and went to fight the enemy of Christianity and free conscience and free speech, and their declaration of principles was sealed by their blood on the banks of the Boyne. You are all familiar with those lines, when blood was shed and heroes' lives were lost. The little rivulet of blood that wended its way down through the sand to the waters, and reddened its surface and was carried to the great body of the ocean, staining its waters with the blood of hundreds of thousands of lives, and by that act, through the efforts of King William and under his leadership, they successfully contested against oppression and the Papacy. The world had never seen or known such oppression and bitterness as was shown by the Roman Catholic Church wherever it had power, and they never have ceased to oppress those who seek to establish Protestantism and to enlighten the world.

My friends, the Pope attempted to establish his power in this country years ago, and he is seeking to establish it again to-day. When Washington's monument was erected a meeting was held in the city of Baltimore, at which it was decided that, as a tribute to his love for this country, the Catholics would have engraved a tablet of Italian marble, to be placed in the monument

with the blessing of the Pope, which blessing has always been a curse wherever it has been given. The tablet was made near the Vatican, on the Tiber. It was shaped with careful hands, and finally landed on the banks of the Potomac, but when it was laid upon the banks of the river, preparatory to being placed in Washington's monument, the workmen of this country turned out with sledge-hammers, picks and chisels, and smashed it to atoms, and every particle of it was thrown into the Potomac River. Patrols were stationed there with guns to prevent anyone carrying away a single atom as a trophy, and the waters rippled by and over that emblem. [Applause.]

They say they have no evil intentions against our educational institutions. I stand here as a living witness before God and before the people to brand that as an infamous falsehood. In 1844 I was entitled, under the constitution of this government in which we live, to an education. I had been deprived of it by reason of the Jesuits and the political Romish machine capturing our city in the state of Maryland. They abolished the public schools in that state, and things so remained until the Protestant element arose in Maryland. In Baltimore the people rose up in their might and sent men to the City Hall who repealed that act and re-established the little red school-house. [Applause.] I love it. I have reason to love it.

I have but little more to say to you, my friends. I wish to say that in my childhood days I used to hear the people sing the old Methodist hymn, "From Greenland's Icy Mountains." I never knew its import until I grew older. [Applause.] Now, I have the pleasure of introducing to you one with whom you are familiar—a patriot of the first grade—a man after God's own heart. I have the pleasure of introducing to you the Rev. O. E. Murray. [Prolonged applause.]

THE LECTURE.

We are here as Americans. As such we have learned that this land means something to us, and I am sure that those who are here are proud of being Americans. [Applause.] It is a real pleasure to welcome you again to-day. It is a treat to see the great interest manifested in this work. Let me say that never in my life have I witnessed such interest in any theme that I have ever discussed before the public as is manifested in the issue that brings us together in this course of lectures.

We have been talking about the Black Pope in his various attitudes and guises for a few weeks, but nowhere have we discovered until last week that the Black Pope had any friends. I began to feel very sorry for him, for while we were digging his grave and preparing to go to his funeral I was afraid we were not to have any mourners; but we found out last week that he has some friends who will be mourners. Since last we met we had a little scene in the room below. One of our friends, an ex-priest, told how he came to leave the Catholic church; how he was educated in a college in Maryland, but had not studied the Bible, and is now studying it in one of the schools in this city. He told a very humble story, and in the midst of it he was called a "liar," a "bigot" and a "traitor" by a representative of a certain church who was present. It was your lecturer's duty to command silence on the part of those who interrupted the speaker, and to tell them if they did not like our style to leave, and that is what we want Uncle Sam to tell the whole nest of

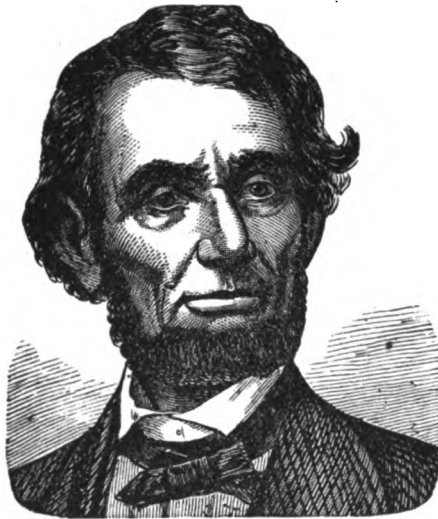
them pretty soon. [Applause.] That is only fair. If you do not like the style of our house, you can get out of it. We saw at once that the Black Pope had some friends, and they were willing to show it, though I think he suffers at the hands of such friends, for the one I speak of smelt so strongly of the saloon that we knew he was a very good Catholic. [Laughter.] When finally I told him very plainly that his room was better than his company, and if he said anything more aloud he would be forced to go, he said something that sounded like profanity and got. When he left there were some women—I wish I could call them ladies—who also left. We asked them to remain and sing some of our songs, and one said, with a very strong smack of Irish brogue: "We have had enough of your songs. We have made up our minds to have nothing to do wid yez." [Laughter.] We only proposed to sing "The Little Red School-House," "Hands Off the Ballot-Box," and other patriotic songs which are now being scattered through the land. We only had 50,000 copies struck off for one paper this week, and it shows a little revival of patriotism in our midst. Over 150,000 copies of "The Little Red School-House" song have been sold to date. May it continue!

The people wanted to hear the truth, and plainly showed it as those Catholics left the room last week, slamming the door and yelling like mad people. You see they had got into the wrong pew. [Laughter.] But that only gives us a little sample of what we are to meet. We treated them kindly. Someone said, "Why don't you have them arrested?" Of course, we might have had them arrested for disturbing the meeting—that is, if we could have called the right kind of a copper to make the arrest. [Laughter and applause.] One of the papers came out last week and had a big illustration of the only American copper found in America—the only real policeman born in this country. [Applause.] I told you some time ago that I always took off my hat to an American policeman whenever I met him, and, although I meet policemen every day, I have not taken off my hat for a long time. [Applause.]

But I had to take off my hat to one last Tuesday night and was glad to do so. Your speaker was invited to give a little talk on the subject of the "Public Schools," in Battery D, and from the threats made we feared there would be trouble. We found out that the Black Pope had friends. Let me introduce you to one who was at Battery D. If ever I tried to be fair to the Catholic church as a whole it was that night, but my position was very sadly misrepresented. On entering Battery D, I heard some strange language. Some soldiers, members of the Second Regiment, and some others standing around the door, were very loud in their threats about Orangemen. We saw there would be trouble. We had a very intelligent audience. The Junior Order of American Mechanics were having their banquet. The program was excellent and it was my pleasure to talk about twenty-five or thirty minutes. My position was that the America of to-morrow and what the America will be depends upon the school-house of to-day. The kind of America that shall be after we are dead depends upon what we do while we are alive. The America of the future depends upon the lessons taught to the childhood of this age. I then tried to show that we were not ashamed of those who came out of our common schools, of Washington, the grand founder of the country, and of Grant

No parochial school for them. Washington, Lincoln, Grant, Garfield and others are examples of what the common schools can do, and I defy any parochial school to put opposite them anything that can match them. [Applause.]

The parochial school has been tried for thousands of years, and we have not found their efforts the very best, while we have found the fruits of the little red school-house to be just right. [Applause.] It was my pleasure then to say that Rome must not tinker with the little red school-house. ["Hear! Hear!" and applause.] I took the liberty on that night of saying that I did not go as far as some people in denouncing all foreigners, though I am charged in a certain paper in the city with having denounced all foreigners, and Irishmen in particular. That I wish to say is "a whopper." [Laughter.] I want to pay my respects in passing to that paper. I would not bring it in my pulpit to-day



ABRAHAM LINCOLN.

as it might leave an aroma that would not be pleasant. I have not had much experience with it, but a certain boy of my acquaintance did beg his mother not to wrap up his lunch in that paper. His mother could not understand it. She asked him what he meant, and the boy said the lunch did not taste good when it was wrapped up in the *Chicago Herald*. [Laughter.]

The Black Pope's friend was on hand at Battery D. He betrayed what his instructions were. In fact a certain gentleman who is now on this platform said that man was marked. That was before I took the platform. This representative citizen said to me, "That man," pointing to Judge Tuthill, "will not talk this evening as you will. We printed some tickets a short time ago and put a star across his name. That man is marked." Others said, "He is a member of the Jr. O. U. A. M.; one of our folks; he is all right!" [A voice, "But he was not."] I soon found out he was not. [Laughter.] I am charged in the

Herald published on the 28th inst. with things that I never did say. It says here, "Mr. Murray's discourse was so full of denunciation of all foreigners, and Irish Catholics in particular, that Judge Tuthill, who followed in an address on patriotism, delivered an impassioned and severe denunciation of this attack." I might read you the balance of the article, but it is not necessary. I have here a little clipping of the 29th, and even then they could not give it up. It shows they were interested, and we will see that they are more interested before they get through. [Applause.]

This clipping says that Judge Tuthill was surprised to find that his mail last evening was larger than usual, and the increase was the result of the protest he entered at the Second Regiment Armory on Tuesday against the attacks on Irishmen and Catholics indulged in by the Rev. O. E. Murray. "Every one of this great pile of letters," says Judge Tuthill, "expresses satisfaction at the stand I took, and strangely enough only a few of the communications are from Catholics." Then our reporter goes on to say he went to a large number of Catholic priests to ask their opinion about it. He knew where to go, to the Catholic priests to make his opinion. [Laughter.] Any one can tell from the smell of the *Herald* that they go to the Catholic priests to get their opinion. And they say the thing was dismissed by the Catholic priests as a wild statement they took no notice of. We will warrant that it will eventually be a kind of noise that they will take notice of, before we get through. [Applause.]

In reply to this charge let me inquire how many of you were present at that night? Please hold up your hands so that I may see. [A large number of hands were held up.] There are quite a number, and if I say anything now contrary to what I then said you correct me. Did I not say that I had little sympathy with this idea that it took a dozen foreigners to make one little finger of a Yankee? Did I not say that if we traced our genealogy back far enough we would all come to the potato heap in Ireland, or the sauer kraut barrel in Germany? [Laughter.] If that is slandering the Catholic church I don't know what slander is. I tried to be fair and honest, and spoke the language of my heart, and I am sorry that a gentleman with the intelligence of Judge Tuthill would have so mistaken me, as he certainly did. I tried to show that I am not opposed to the individual Catholic, but I am eternally opposed to the Black Pope, his whole tribe, his schools, and his teachers. [Applause.] I never did like them. [Applause.] I had experience in parochial schools to my sorrow.

I do not like the graduates from his schools. [Laughter and applause.] When I cast about to know where I should put in my years of college life I commenced to get the catalogues of the various colleges. A school is measured by what it has done. I soon cast in my lot with one of those institutions which are not under the Black Pope. [Applause.] Look across the ocean and see the result of their influence plainly written on old Ireland. Only a few weeks before, on that very platform in Battery D, an eloquent Irish voice had rung out pleading for funds and help for poor Ireland. My father labored with Gladstone to take off from Ireland the cruel yoke of double taxation. For in addition to the one-tenth she paid to the English Established Church, she paid another one-tenth to the Irish Church. I pity Ireland, and ever since

my father talked about the wrongs of Ireland I pitied her. Ireland is ground down by landlordism, but Ireland is more hurt to-day by the Old Man of the Tiber than she is by the Woman that sits on the Thames. [Applause.] If that be denunciation of Irishmen, as such, I beg Judge Tuthill's pardon.

There were Irishmen in that hall who came to me at the close of that meeting and said, "Thank you for that speech." And Catholics came to me with thanks and said, "You were fair." At least I tried to be fair. My plea was for the common schools, because the common schools stand for what the nation will be, and because this country has obtained great benefit from the common schools. [Applause.] As far back as 1787 Congress said the education in the common schools would be forever encouraged. The common school is the child of American freedom. The Catholics never claimed to own the "brat," as they called the common school at the start. They looked at the poor little thing and said that "It doesn't look like any of our folks." Of course not. Did you ever see a Catholic school that looked like that little red school-house? [Laughter.] They turned away from the child; and now that it has grown up and reared a family they want to come in, and do the christening, and get the fees. But it is too late in the day for the hand of Rome to tinker with the little red school-house. [Applause.]

We plead for the common school that night because it is American. Judge Tuthill, in his address, said he wanted foreigners all to come here and be one. He did not tell us how they were to be one; and they never will be one, Mr. President, unless they go through that little red school-house. There is the mill that grinds them out and makes them Americans. Dump them into the public schools and they will come out Yankees. Go to Wisconsin and hunt among the parochial schools, and see if they turn out Americans. They have had the French language in some of them for years, but neither they nor their children talk as our American children talk. My travels among them taught me that they were not American. I played in boyhood with the children of those schools. Father and I went afoot from Green Bay, Wis., to Lake Superior before the railroads had been made. We heard nothing but French for weeks in those Jesuit parochial schools. They were "*kept*," not "*taught*." Their customs are un-American. So will it be ever. If you give people a foreign language they will have all the prejudices of the land whence they came. Just so long as you keep them in a foreign school they will not make Americans, but turn them into our common schools—put your Scandinavians, and Irishmen, and Germans, and Spaniards, and all nationalities—Russian, Jew, and all—put them into that red school-house mill, and when they come out they will be Yankees. [Prolonged applause.]

Every parochial school is an enemy of the public school. The Catholics talk and write against the public school. They have no sympathy with us. They need the education of our public schools to enlighten them. Sunday after Sunday we have discussed the pernicious doctrines taught in the parochial schools, and there ought to be no doubt any longer as to what these schools mean for America. It is time that America bestirs herself. That was the position I took, and the audience applauded to the echo when I said in America that all churches, of whatever name or denomination, must pay their own bills and be honest. If that be insulting the Catholics, I beg the pardon

of all Catholics. If that be insulting to Irishmen and berating them, I beg their pardon. But I did not speak against foreigners as such; I am a foreigner myself, and I am not going to curse myself. [Applause.]

With this theme of the public school in my mind it was your speaker's intention to show how Father Ireland had tried to smooth things over. He is anxious for us to follow the example of Poughkeepsie, where the people pay the sisters in the common schools for teaching the children to become Catholics. He didn't say so in so many words, but he meant it. We have no doubt as to the Romish conspiracy in this country. With the declaration of Father Ireland and others we know they want to get their hand into Uncle Sam's pocket. Scout it, if you please, but they are feeling around the public treasury. And such men as Vilas are aiding them. Wisconsin surprised me by sending such a man to the United States Senate. He is the tool of Rome. [Applause.] Any man who talks that way is no friend of this country, is no friend of that flag, is no friend of that school-house, and I say then and now he is not my friend. [Applause.] This Black Pope party here has been driving the thin end of the wedge. The wedge has been put in between the institutions, and the Roman Catholics have been tapping with muffled hammers.

They fought that school-house years ago when Monseigneur Capel was here. It began in the time of 1844 when a Jesuit was tarred and feathered somewhere in the East. Then they began to tap a little more under General Butler; they were tapping the Roman wedge when they had Irish regiments form under him, but he disbanded them, and we do not know how soon it will come that we shall have the Clan-na-Gael and Hibernian Rifles for a part of our state militia. They tried to bring that to pass a short time ago, but, thank God, they did not get there. [Applause.] We now know what the Roman Catholic puposes are to-day, and that the people ought to be on guard. They do not want the people to be enlightened. All they want their children to learn is their catechism, and over and over again in Catholic Italy the heads of the church tell us plainly that all the poor people want is bread and catechism. [Laughter.] That is what Catholics say living under the shadow of the Vatican. Americans want considerable more than that. We deprecate anything like that, and do it for the benefit of Catholics as well as Protestants.

We desire the best interests of the Roman Catholic people. Nor do we think the majority of them want the parochial school. Why? Because they will have to pay a double tax—the very thing that my father and Gladstone and other reformers tried to prevent across the seas. Why lighten the burden of the Irish people by abolishing the double tax and then re-impose it upon the free people of America? Father McGlynn left his church in New York because, at the behest of his superiors, he did not see fit to put \$60,000 debt on his parish for a parochial school when they had \$140,000 of debt before, and most of the congregation were so poor that their boys and girls had to work for a pittance. This big-hearted man could not place that additional burden upon them, and he said so. Then they called him to Rome, but he knew more than to go. He said, "I have been to Rome, and you don't catch me over there. [Applause.] I know something about the dungeons underneath Rome. I know something about people that went there on a visit to the Pope, and after they went no one ever saw them come back again. No," said

Father McGlynn, "I know too much to go to Rome," so he stops this side of the ocean and fights his battles like a man. May the day be not far distant when we shall hear him in Chicago.

Now the taps on the old Roman wedge are not so muffled as before. They are getting louder, but we are watching them. We are "onto them," as the boys say. They have their wedges into the national log. If you worked in timber, as Lincoln did, you know how, by giving the log a tap, you can throw all the wedges out with a jump. A Yankee once played that joke on a meddlesome Indian. He asked the Indian to help him pull the log open and then suddenly tapped the log in a certain way and it shut on both ends and held the Indian fast. The Jesuits are now trying to split our institutions, and if we can only tap the log in the right way, and get them all caught tight in the log! We want them to feel the full squeeze. [Applause.]

Well, for standing up for the common school as against the parochial schools I received my public castigation. Now I want to ask you who were present that night if I have not stated what I said? [Voices, "That is about what you said."] I believe I did add that when Rome found Ireland she had the best colleges in the world; she was the schoolmistress of the world and the boys from all over Europe went to her to receive their education. Now that Ireland has been under the thumb of the Jesuits she has become the beggar of the world. My heart goes out for her to-day because of the wrong done her and because of the ruin that she has received at the hands of Rome. I say, when the Irish people cry against the rent they pay to English landlords they should also declaim against the money they ship over to the treasury of the Vatican. They pay just as much, if not a little more, to the man on the Tiber than to the landlords in Britain. I think it fair to acknowledge that, and if that be slandering the Irish I will take off my hat and get down on my knees to them.

Our Puritans in this country gave us the common schools, and they saw to it that the school was not linked to the church. They put the school under the protection of the flag. Here, on this stand, you have the school on the top of the flag, but it does not matter which of these two get on top, for that matter, for they are all right, both of them, and the reason the Puritans linked state and school was that the school might have universal protection, for the little red school-house is the corner-stone of all liberty. That is sure. We might take a lesson from Canada. We might look over to Canada and see what Rome is doing there to-day, and then we shall see what she will do here to-morrow, if she gets a chance. She has crowded out the common schools wherever she could in Canada and is putting her hand into the public treasury, and she will do the same thing under the stars and stripes if we, as Americans, stand still and go to sleep and snore and let them do it. [Applause.]

We ought to awaken, all of us. Now, there are many people in the Romish church just like Father McGlynn, and just like the ladies who came to me when the half-drunken Catholics tried to raise a row in the lecture-room last week. We had some Catholic ladies who stayed to shake hands, saying, "We thank you for the work you are doing." They do that after every meeting now. That was their view of it. We are sorry the others do not see what we are doing. It is a pity that Judge Tuthill, a leading light on the bench, should

not see what we are striving to do. He might have read on the program what the objects of the order were. He might have known the majority of those present would not second him in what he said, and he might have known when he said it that two-thirds of the audience would have turned their backs on him as they did and take up their chairs and form for the grand march without waiting for him to finish his tirade. [Applause.]

But the politicians of to-day remind me of the hired mourners they have in New York. On one occasion they had two fellows who were walking along, feeling melancholy and holy enough. They held their heads down and somehow or other they became separated from the funeral. But they kept walking on, and by and by one Irishman says to the other, "Be jabers, Pat, that corpse smells," and the other one says, "Jerry, I wonder what he died of, he smells so." Pretty soon they looked up and found they were not following the corpse at all, but were following an old swill cart. [Laughter and continued applause.]

It was my privilege on that night to say that we did not want Sarpi's opinion of the Papacy to become true in this country. Sarpi, the great Catholic historian, somewhat liberal because of his intelligence, saw some things which he thought ought not to be, and he was bold enough to oppose the Jesuists. One day a follower of the Black Pope daggered him, but the weapon hit a rib over the heart and turned itself, and the would-be assassin ran, leaving the knife in the quivering flesh. Sarpi, grand man that he was, grasped the blade and pulled it out, and when the blood was dripping from it he held it up and said, "Behold the pen of the Papacy." Mr. President, we do not want that kind of a pen in America. [Applause.] In this free country we have the free school; our pen is a sword. We do not want the sword for our pen. It is time we took up the old war cry of Washington, "Put none but Americans on guard to-night." [Applause.]

Judge Tuthill told us he was an American. He says the reply he made to me was because he was an American, but it seemed to the audience that it was more because he was a politician and desiring re-election. He forgot to tell you that he was going to run in the spring for another term on the bench. [A voice, "He will not get it."] Neither do I think he will get it. [A voice, "He will repent."] He went to some people that night and said he was sorry for what he had done. If he had repented he should have done it openly, like a man. Judas betrayed the Saviour and then went and confessed to the priests. That is where Catholicism started. He betrayed the Saviour and had the blood-money in his hand, and went to the priest and said, "I have betrayed the innocent blood," and then he went out and hung himself. Well, there will be a hanging to follow this, as sure as you live. [Applause.] I am reminded of what a friend of ours said as I took the platform that night, "that I might not like that kind of talk I should get from Judge Tuthill." It seems the man is known. He ought to have been answered then and there. And had I the chance to have mopped the floor with him that night, I would not have done it." [Laughter.] If there had been opportunity to answer Judge Tuthill in a twenty minutes' speech that night I would not have said anything to-day. The people were disgusted with him and did not follow him through, and quietly stole away.

He reminded me of a story I once heard of an old Quaker and a young lad, each of whom, with a horse and wagon, had entered an alley from opposite ends, and when they came to the center there was no room for one to pass the other. The Quaker said to the boy "You are younger than I, get your horse to the back of the wagon and pull the wagon back." But the boy would not do it that way, but claimed that he was nearer the end of the lane than the Quaker and wanted him to back out. But the Quaker didn't see that and the boy took a newspaper out of his pocket and began to read very complacently, taking a look at the old Quaker occasionally to see if he was not getting tired. But he was not, and the boy folded up the paper and looked at the Quaker again who calmly said to the boy, "If you have got through with that paper will you let me have it for a while?" [Laughter.] I thought if Judge Tuthill would let me have it awhile I would be satisfied. When Judge Tuthill or any other defender of the parochial school wants a public argument with your speaker, they can be accommodated. It is folly for Catholic papers to call this a discussion. I wish to say now that I deny the charges he made. I did not condemn either Catholics or foreigners, as such.

Let me say a few things more in regard to our Black Pope's paper, the *Chicago Herald*. [Applause.] When you know that the item-catcher of that sheet bears the name of Sullivan, and you know the editor's name, which I need not repeat to you, and by its smell, you know that it is the Black Pope's paper. The reporter is posted on Chicago. He said I lived in Englewood. How far is Englewood from here? [A voice, "Six miles."] Well, he was about six miles from the truth in everything he said. [Applause.] I wish to say that although I have not read the *Herald* much, most everything I ever read in it was about six miles from the truth. Now, Judge Tuthill and the *Herald* ought to know that there is a Black Pope and that the Black Pope's party is composed of over 650 Jesuit fathers in this United States. They are making the trouble for honest, hard-working Catholics in this country. Am I justified in saying that American Catholicism would be better, that the American nation would be better, if we built one great, big steamer and asked Uncle Sam to put every Jesuit into it, and start them across the ocean to never return? [Applause.] We have reasons which justify us in getting rid of them and sending them out of this country. For centuries they have had the mastery over Catholic countries, and I will give you next week the names of the places and dates where they were expelled, and underneath that list I want to put down, "Expelled from the American nation." When? [Applause.]

Now our learned Judge failed to specify, in his sweeping charges. Those great orators, Webster and Choate, were experts in repartee, and Webster once said, "Now, my learned friend has put the case before you, gentlemen of the jury. He has argued the case, but not in his usual eloquent way. Did you notice that he hovers and hovers and hovers, but don't light?" That is what I thought about Judge Tuthill. He did not make any specific charge; he had no charge to prove, and I dare him to do it. He failed to put his finger on one little thing, but I dare defend everything I said. There was another Chicago pastor who said something against the Church of Rome not long ago, and they crowded around him so fast and the newspapers took it up so quickly that to escape it he said he had been taking quinine and was a little off. [Ap-

plause.] Now, I can say that although I have had sickness brought on from overwork I will not take back one single iota of what I said. [Applause.] I have not had any quinine since I shook with the ague in old Michigan, and I do not think I need any now. Far from saying anything against all foreigners, I took their part. Far from saying anything against all Catholics, I simply uttered the thoughts I have given you, and I do not understand that to be a wholesale onslaught upon foreigners or Catholics.

The question was asked by that good Judge Tuthill, "What would Lincoln say?" He told us some very funny things about Sheridan. I will allow no man to go further than myself in singing Sheridan's praises, but he was not educated in the parochial schools. We did have a grand lot of fighting Irishmen in the Rebellion, at the outbreak. Lincoln noticed the change of the Catholics and their frequent desertions after Pius IX blest the Confederacy. We might not have had Sheridan or his Catholic comrades if the parochial schools had been in vogue fifty years earlier. It has always been a pleasure for me to look at Sheridan, but I view him not as a Catholic, but as the grand patriot that he was. When he went down from Winchester and found the boys all fleeing and going every which way, he rode down with a flag in his hand—that grand old flag—and as he went down he yelled, "Face the other way, boys, face the other way, and we will have our camps and cannon back again." We love him. But remember that the flag he carried was cursed by the church Judge Tuthill upheld and eulogized. [Applause.] I want Judge Tuthill's party and all the Black Pope's friends to know that that church cursed the United States in blessing Jeff. Davis. We have a document at Washington to prove it. [Applause.]

Let me quote from an old veteran, Moody, the old fighting parson. He would drop his Bible and take up a musket and go up and join the line and say, "Give 'em hell, boys! Give 'em hell!" [Laughter.] Well, he did not consider that swearing, nor was it, under the circumstances. [Applause.] The soldiers knew what it meant. We need a fighting parson to day. [Applause.] Here is what that grand old hero that fought for years, says: "The Pope ever put the government of the United States under the curse of his holiness because of its indifference to the Roman See and its incompatibility with its teachings." Moody knew what he was talking about. A little further on he says, "Americans never can adopt that (Catholic) teaching, for while he looked on the death struggle with slavery the Romish Church cursed the United States and blessed the flag of the Southern Confederacy and Jeff. Davis, and addressed him as "Most illustrious President." I should think that both the Southern Confederacy and the Pope are out of the same nest. [Laughter.] Let Judge Tuthill remember that the Pope and the Roman Catholic hierarchy ever fought against that flag, the supremacy of which was maintained by the lives of thousands of heroes, and that the Pope, Pius IX, was the infallible man that could not err, and he it was that sent Jeff. Davis his blessing. Let him defend Catholicism if he wants to after that.

The question was asked, "What would Lincoln say?" He that had Archbishop Hughes for his friend. I think Lincoln would have said something of the same sort that he uttered when he was defending old Father Chiniquy. I think he knew too much to say ought in favor of the foe that he knew was

fighting him. Let me give you some facts of history and let the audience pass judgment on them. The Jesuits believe in paricide and regicide. Quotations proving that have been given before, and now let me say that it is a little queer that all the people who had to do with the assassination of Lincoln were Jesuits. Look at it as you please. If they were not following the line of their teachings, judge for yourselves. Here is the evidence: The Jesuits claim the right to murder all persons they consider heretics. The documents are here if anyone wants to come and look at them, and I wish to say right here that it is a curious thing that every person who had anything to do with the assassination of Abraham Lincoln was a Roman Catholic. John Wilkes Booth was a Roman Catholic; he that shot our beloved President was only following out the doctrines of the Jesuits. The words that he uttered came from the Jesuits who had been his teachers. True, he might have learned them from the dictionary or other sources, but he had ample opportunity to acquire such knowledge at the fountain-head. Surratt was also a Roman Catholic; so was Mrs. Surratt and her son and daughter. The evidence during the trial proves that Mrs. Surratt's house was at that time the headquarters of the Roman Catholics, and especially the Jesuits.

When Father Chiniquy was on trial in this State, it was the great-hearted Lincoln that defended him out of generosity, and when justice lifted her great arm and acquitted him, Father Chiniquy told Mr. Lincoln that from henceforth his life would be in danger. Interpret those facts of history as you will, remember they have done just such things in every land where they have lived, and we ought not to be surprised that their history should repeat itself in America. There is danger here, and great danger, too. We were very glad that our honored Judge told us clearly that he was not a Catholic. We never would have guessed but for that. He told us he was a member of an Episcopalian Church. We have been informed since that he had very good reasons for not locating his wife and children. [Laughter.] There are men who palm themselves off as true Protestants for good political reasons, but they join with the Roman Catholic Church on the other side of the house. These are the people to look after.

The Jesuits and the Black Pope are too sharp to put up one of their own number for election, but they find one with a universal swivel joint in his backbone who can turn every which way, and they put him up. There are men in politics who remind me of a lady friend of mine who made a pair of pants for her boy to wear to Sunday school. He was so big when he got the new pants on, but he soon came back and said, "Ma, there is something wrong about these pantaloons; I don't know whether they want to go to Sunday school or stay at home." On coming to look at them she found she had made the pantaloons from just one side of the pattern. [Laughter and applause.] Now, there are a lot of our politicians made just that way. [Laughter and applause.] They don't know whether they want to go to Sunday school or not. [Laughter and applause.] We want to furnish the other side of the pattern for them and straighten them up.

Let us not only ask what Lincoln would say in relation to these matters, but also ask what Grant would say. Before Judge Tuthill sat down that night he got around to himself and did quote Grant on sectarian interference, and

he might have added Grant's words that, if we have another war in this country, the line of that war would not be on Mason and Dixon's line. If you were to call up LaFayette he would say, "If you have any trouble with American liberties, look out for the Jesuits." And as Judge Tuthill located himself in church relations, we will treat of that matter. Please notice that before he sat down he did say this, and I wrote it down. After sailing into me for what he misunderstood to be an onslaught on the Catholic Church, he did say, "I condemn the Baptists and the Methodists and the free-thinkers of the Ingersoll stripe for their illiberality." It became him to say that, after his previous utterance defending a certain church.

The Judge will surely get the vote of our Baptist and Methodist friends. It is commonly understood in this country, that the church of which he claims to be a member is not a thousand miles away from Rome, anyway. They were building a great cathedral over in England. It was shaped just after a Catholic institution which was very near to it. In fact, the services of the two congregations were similar. A certain wag came along and wrote on the unfinished Episcopal Cathedral, "I hereby publish the bans of marriage between the Episcopalian and the Catholic Church." Another wag wrote underneath it, "I hereby prohibit the bans on the grounds that the high contracting parties are too near akin." [Applause.] We shall find that out pretty soon. It is apparent in Wisconsin. Pity it is that our Lutheran and Episcopalian friends, who have suffered so much at the hands of the Catholics, take the stand that some of them do, but you will find before this battle is over, that those churches who have aided Rome are very near akin to her. We must watch them carefully. Our Judge and his attack remind us of an incident that occurred at Fort Donnellson, when Grant was marching upon it. As he came in through the woods, a German color sergeant grabbed the colors and rushed on. Some one shouted, "Bring back the flag," but instead of doing so he looked back and said, "By shimine, you bring up the men and we will go and clean them out."

Let me say to patriots of Judge Tuthill's stripe, that the flag has gone ahead of them and their patriotism, and that patriotism to-day is a bigger thing than it was a quarter of a century ago. My heart goes out for the boys who gave up their lives to save the country at the time Pius IX cursed our flag. I would not take a flower from their graves. I go every spring and place my flowers where they sleep. I will go anywhere, and all that I am shall be at the service of those G. A. R. boys whenever I can go. [Applause.] But I want to say to these boys that the flag has gone on, the fight has gone on; your fight was glorious and we all honor you for it, and believe that if this great nation was one great flower-bed from one ocean to the other, it could not produce a fragrance rich enough to compensate for all those brave boys dead. Oh, they were grand boys; glorious boys.

Chaplain McCabe tells a story of one of them from our own state. He went after the cows one night. He was not of age, and he told his mother that he was going after the cows, and he slipped the bars and the cows went home and he went and enlisted in the service of his country. When he came home after a long siege he found the cows in the pasture. He turned around and drove them home, but somehow that little woman, who was still looking down the lane when the boy put the cows in the pen, said, "Is that you?"

"Yes, mother, I have brought the cows home." After looking at him a long time she said, "Yes, but you were a long time about it." [Applause.] We had many boys like that who went and fought in those battles, and the time is coming when we shall need a new generation of just such boys. [Applause.] The fight of to-day is a little different, but we want the same old love for country, the same old love for the flag, the same old courage, the same old heroism, and then we will show the foreign foes just what it means to be American. [Applause.] We don't want any Hibernian rifles for a state militia of Illinois. [Prolonged applause.]

Our Black Pope's paper tells us that Judge Tuthill was surprised when he saw his big stack of letters complimenting him on the stand he took the other night, but I want to say that I have had a little stack of letters, too. [Applause.] There is one of them which, if Judge Tuthill read through, he would not feel like giving to the reporters. I am glad that pile of letters surprised the Judge, but as I close my eyes and look through the dim distance I see a pile that will surprise him more. It will be a pile of ballots that will not run his way. [Applause.] He tells us Americans are getting tired of this everlasting denunciation of a certain church. Are you? [Voices, "No," and applause.] Well, I thought you didn't look very tired. The way the seats are filling up here every Sunday looks as though the Judge missed his guess. Someone said to me as I left the hall the other night, "The Judge has made a mistake. He had the grandest opportunity of his life, and he has missed it." That person said that unasked. A number of Catholic people came to me and volunteered their statements that they did not share Judge Tuthill's denunciation, and I felt no compunction of conscience whatever for the words I uttered. Until I do I shall not go around begging men's pardons nor excusing myself to Judge Tuthill, nor the Black Pope nor the Black Pope's paper; and as to what the shocked priests say in regard to my wild statements, let me say that before we get through with them they will think these statements very mild.

Before I left the Battery D hall two policemen came up to me and surrounded me. They didn't say "Come along," and I didn't tremble, because I knew I had done nothing wrong. They said, "We have heard some threats of attack by those fellows, and we thought it best to walk through the crowded portion of the city with you." I thanked them. I said, "What kind of policemen are you?" I would not walk through the city of Chicago with every policeman. I want that understood. [Prolonged applause.] But when one of them said to me, "I think you will recognize me; I was with you in the Dakota fight; I was with you at Plankinton, and I know just what it all means," and he gave me his name, I knew him thoroughly. He introduced the other man, and pretty soon I knew he was a "friend." [Prolonged applause.] Well, I will let that kind of copper walk beside me. [Laughter.] One of them walked clear from Battery D to my home on Michigan Avenue. He was the only Yankee copper that I have met in Chicago, and now I notice that the Yankee cop. is on exhibition at the dime museum. It must be the same one. I hope there are two of them. [Laughter.]

Let me say in conclusion that I am very glad, personally, that Judge Tuthill made his pretended answer. It is a little warning for us not to put such



H. F. BOWERS,

SUPREME NATIONAL PRESIDENT OF THE AMERICAN PROTECTIVE ASSOCIATION.

men on our public programs. It is something that ought to open our eyes to the necessity of knowing that the men we trust to speak are not of doubtful patriotism. We are now just going into a new battle, and we want new blood in the fight and new ideas of to-day. [Applause. A voice, "And new policemen."] Yes, sir, new policemen. [Laughter and applause.]



Forever float that standard sheet
Where breathes the foe but falls before us,
With Freedom's soil beneath our feet,
And Freedom's banner streaming o'er us?





A. G. HODGE,

**STATE SECRETARY OF THE ILLINOIS BRITISH AMERICAN ASSOCIATION
AND SECRETARY OF THE CITIZENS' COMMITTEE OF 100.**

LECTURE VI.

THE BLACK POPE EXPELLED,

The Wabash Avenue M. E. Church was crowded to its utmost capacity, Sunday, February 8th., by those anxious to hear the Rev. O. E. Murray. Long before the hour set for the commencement of the exercises the church was literally packed, there being no standing room in any part of the church. The flags which so tastefully decorated the organ and other parts of the church remained intact, and the increased attendance showed how popular the lectures have become. President Hodge of the British American Association presided, and the proceedings commenced as usual with the audience singing "America" and other patriotic songs.

President Hodge then spoke as follows: "As representing the British Americans in this city, it gives me great pleasure and pride to preside at this large and enthusiastic gathering. By British Americans I mean those who have come to these shores from Great Britain or her colonies in pursuit of homes and business and who appreciate fully free institutions and civil and religious freedom, and who hope by the exercise of industry and prudence to make for themselves a competency and wealth. We have formed a British American Association in this State, and maintain it for the purpose of inducing our countrymen, after they have remained here the period required by law, to show their interest in this country by becoming naturalized citizens. The first thing a British American has to do in order to become a member of our association is to declare his unswerving adhesion to the maintenance of the public school system, unfettered by any denominational or religious interference of any kind. (Applause.) They are pledged at the very start to oppose any measures, men or influences, that seek to destroy the Illinois public school law. Another thing we are struggling to accomplish, and which we hope eventually to see passed by the United States Congress, is a statute which will render it impossible for the class of emigrants flooding this country from Europe, and from Great Britain included, which it is not desirable to have here. We do not want any favors for Great Britain and Ireland any more than from any other part of Europe. But I did not come here to make extended remarks, well knowing that your speaker is fully competent to deal with the questions which are pressing upon public attention to-day, but I

will say that Americans can at all times depend upon the British American Association and will find them shoulder to shoulder in defending the constitution of the United States, in the maintenance of the common law and of the common schools. (Prolonged applause.)

I have now the pleasure of introducing to you the Rev. O. E. Murray.

PRELUDE.

The Rev. O. E. Murray, who was received with repeated plaudits said: I have a text or two furnished to me to-day, and they are very interesting. I have one here that came from a Chicago daily paper. It is very nice reading and was written by a man who was here last Sunday. It makes me smile all over my face when he says I look like Father McGlynn. (Laughter.) It is sacrilege for them to call that little red school house on top of the flag an idol, and I would just as soon have a man touch the flag as touch that. (Applause.)



It is time that we say with John A. Dix: "If any one hauls down the American flag, shoot him on the spot." (Applause.) Any one who attempts to tamper with the little red school house ought to suffer in the same way. (Applause.) Foreigners and Americans too will soon find out that that little red school house lies very near to the hearts of the American people. They are beginning to find it out.

Here is another nice little text from "The Catholic Home." It is a long time since my name was in a Catholic paper. They have let me alone since they cursed my mother and tried to fight my father. A certain Irishman when digging a Chicago canal forty years ago, had a wife that he did not like, but the priest who was boarding near there liked her very much, and the priest came around to him and said: "If you don't like that woman I will curse you." He looked at the priest for a few minutes and then said. "Go ahead, you cannot curse me any worse than she does." (Laughter.) Then the priest started in for cursing, and cursed him from head to foot. You know the holy curse curses every part of a man. They cursed me the same way and the only place it took effect was on the top of my head, but I am very glad

to say it didn't go under the scalp. I don't care how bald a man is on the outside so long as he is not bald on the inside. (Laughter.) This paper says we are a gang of "know nothings," but we will teach them that we do know something at the first opportunity. We will teach them at least that we know something of what Rome has done in the past. I am very glad their eyes are opened. Something entered their heads as when David took a pebble and put it in his sling and let it fly at Goliath. As the giant sank to the earth he might have said: "Well I declare, nothing like that ever entered my head before." (Laughter.)

The Catholic papers are getting their eyes opened. Twenty-five or thirty years ago it took them a long time to wake up, and the continuation of these meetings every Sunday seems to considerably disturb them. It reminds me of the case of an old darky who had a small regiment of pups and wanted to sell them. He lived down South and went around Richmond selling what he called "Good Cecesh pups," and sold quite a number. A gentleman who had met him in the South selling these pups, subsequently met



him in New York. He was still in the pup business, but then he was calling out "Good Abolition pups." The gentleman stepped up to him and said, "Didn't I see you down South selling those pups and calling them 'Good Cecesh pups?'" "Yes Massa," he replied. "Well arn't these the same pups you were selling down South?" "Yes Massa." "Then why do you call them now, Abolition pups when you called them Cecesh pups before?" "Why Massa," said the darky "ye see since den they got their eyes opened." (Laughter.)

There is quite a number of politicians who are one thing in one place and a different thing in another, and they are getting their eyes opened (Applause.) Another dorky had a kitten whose eyes were not opened. He tried to get its eyes open, but the eyes would not peep. Finally he thought he would help it, so he gave its head a rap on a stone. Then he went back and looked at the kitten and said. "You blamed little kitten, your eyes are open now but it is too late, your brains are out." (Laughter.)

THE LECTURE.

So much for a prelude. Our topic to-day is "The Black Pope Expelled." Here is a large painting showing the names of the places from which the Jesuits have been expelled. It speaks its own lesson.

Sargossa, 1555.	Moravia, 1619.	Rouen, 1825.
La Palatine, 1558.	Naples, 1622.	Great Britain, 1829.
Vienna, 1566.	Netherlands, 1622.	Ireland, 1829.
Avignon, 1570.	China, 1623.	France, 1831.
Antwerp, 1578.	India, 1633.	Saxony, 1831.
Portugal, 1578.	Malta, 1634.	Portugal, 1834.
Segovia, 1578.	Russia, 1723.	Spain, 1835.
England, 1579.	Savoy, 1729.	Rheims, 1838.
England, 1581.	Paraguay, 1733.	Lucerne, 1841.
England, 1586.	Portugal, 1759.	Lucerne, 1845.
Japan, 1587.	France, 1764.	France, 1845.
Hungary, 1588.	Spain, 1767.	Bavaria, 1848.
Transylvania, 1588.	Two Sicilies, 1767.	Switzerland, 1848.
Bordeaux, 1589.	Duchy of Parma, 1768.	Naples, 1848.
France, 1594.	Malta, 1768.	Papal States, 1848.
Holland, 1596.	Russia, 1776.	Lintz, 1848.
Toulon, 1597.	France, 1804.	Vienna, 1848.
Berne, 1597.	Eripou, 1804.	Styria, 1848.
England, 1602.	France, 1806.	Austrian Empire, 1848.
England, 1604.	Naples, 1810.	Galicia, 1848.
Denmark, 1606.	Naples, 1816.	Sardinia, 1848.
Bhoru, 1606.	Seleure, 1816.	Sicily, 1848.
Venice, 1606.	Belgium, 1818.	Paraguay, 1848.
Venice, 1612.	Brest, 1819.	Italian States, 1859.
Japan, 1613.	Russia, 1820.	Sicily, 1860.
Bohemia, 1618.	Spain, 1826.	America when?

France and several other countries since, making in all over eighty expulsions, principally from Roman Catholic countries. Since its restoration, in 1814, the order has been expelled about twenty times from European countries. Whether these banishments were, as history alleges, and as the various governments profess on account of the political intrigues of the Jesuits, or whether they resulted, as their defenders would have us believe, from their excessive piety, the reader will easily judge for himself.

A few years ago Dennis Kearney, the Sand Lot Orator from California, went through the States with a cry "the Chinese must go." It was not Kearney's cry that made the Chinese go, but it caused the Western Statesmen to take it up. Kearney was not a statesman, he was simply a ward politician, a man whose only light along the pathway of public service was a dark lantern but he raised the cry, and finally it was heard at Washington. It was not the fate of cheap labor that caused the Chinamen to go, but because they had teaching and practices that were immoral and un-American, and in the light of the ex-

pulsion of the Chinamen from this country, we now ask if on the same ground there is not another class in this nation that ought to be told to pack up and go. (Applause.) An old friend of mine not long since had a couple of Catholic servants and they were always grumbling and growling, and he noticed that they grumbled most after they came from confession, and swore most too at the same time, but finally the lady said to them: "I have heard your complaints long enough, and I think the time has come for you to cease complaining or else pack up, and I will get other hired girls." There is a class of people in this country who make more grumbling and growling than any one else, and some of us have come to think it is time for Uncle Sam to tell them if they don't like our constitution, or flag, or that little red school house, why pack up and go and say no more about it. (Applause.)

A picture met my gaze not long since of an Irishman jumping from the rail of a vessel at New York, on to the dock, and the language in his mouth was, as he shook his shillalah against the country: "I am against the Government." Now it is time Americans met this class of men and put before them the Constitution, and 'tis time that we asked that such men be either obliged to swear to sustain that Constitution and to put our President at least the equal of their Pope, and if they cannot do that, I think we ought to tell them to stay on their own side of the water until they can make up their minds to obey our Constitution, and until we can have our President acknowledged as the head of the government, and until the establishment and protection of the little red school house can be guaranteed. (Applause.) When we speak of the expulsion of any class of people who have come to this country to make it their home, it is a very delicate thing, and it will strike some people perhaps, as being harsh, but I am sure there is no such desire on the part of your speaker. Far from me would be the thought of telling any one to leave this country as long as they behave themselves. Let them stay here, but they must respect the institutions that they find here. (Applause.)

What pictures will come to the mind of Englishmen when we speak of the expulsion of the Black Pope and his party. They will at once remember how they plotted against the life of England and that noble Queen Elizabeth. They will at once remember the day that is celebrated all over England when the boys burn the pictures and effigies of Guy Fawkes, the man who was found in the cellar near the House of Commons where was stored great quantities of gun powder, and he was ready to put the match to it and blow up the Parliament of England. What memories will come to the Spaniard as we talk of the expulsion of the Black Pope and his followers. He will at once remember the plots, the intrigues, the conspiracies that rose up against his own government. He will recall how they plotted against the kings of Spain and Portugal, which led to their arrest and final expulsion. The French, if we ask them this question of the Jesuit's expulsion; in the light of what they have seen in late years, they would say "Oh yes, we remember about the conspiracy they hatched in France to kill a Prince and King." They teach the doctrine that it is right to kill a heretic by your own hand and not wait for the law to take its course. In fact I hold the book in my hand which teaches just that.

For three weeks I have been reading nothing but Catholic books to be sure that I have the principles right. Among other questions in this book is the following: "From what country have they not been expelled; with what crime have they not been charged?" Remember that is written by Father Weld in answer to Huber's German work against them and Cartright's book written in Canada. But this is the scourge of small cords that drove them out of France. It is entitled the doctrine of the Jesuits. We should know what those doctrines were. On the face of it we read; "The doctrines of the Jesuits, translated into French by M. Paul Bert." I am not going to open this book as I have not the time to do so if I would. Father Weld professes to give a history of the Jesuits, and that indeed is the title of his book, and in it he traces out the history of the Jesuits very clearly. He lays down some very fanciful, fantastical principles, yet judges very soundly all through its discussion. He forgets that there was one Pope Clement XIV. who issued a bull for expelling and suppressing and abolishing the society called Jesuits. We will bring into this court to-day their own popes to impeach them. Our good Father Weld dismissed the matter of the Pope expelling them with a very few lines, and only in a sort of side glance says he referred to it in his discussion, but the day will come when all traitors to the truth will be fair, when all that teach history will look at it with generosity and be truthful; the day will come when mystery will yield the secrets of her treasury and then we shall hope to know more than we now do upon this subject. Father Weld acknowledges that "there are libraries written against the Jesuits."

The main argument of Father Weld is that all who have spoken against the society are columniators and the leaders of those against the Black Pope and his party are infidels. Yet about the only professed infidel he quoted is Voltaire. There are some others who were Jesuits and who had little faith in their belief, but Voltaire though a professed infidel did right as he understood it, and of the two I would rather have an infidel, who says plainly he is one than the professed Christian who lives worse than the infidel. The Bible tells us of two boys, one of whom said he would go and did not, and the other who said he would not go and did, and your speaker would rather clasp hands with a professed infidel, than those who go sneaking under the garb of Christianity and live worse than infidels. (Applause.) Let me call into this Court however a few witnesses who are not infidels. Schroop, a German writer, perhaps not as evangelical as might be, says that they have been found guilty of fraud, deceit, frightful crimes and sanguinary deeds. Calvin and his followers sent the war-cry through France "either we must ruin the Jesuits or the Jesuits will ruin us." It was a matter of self protection with them. We are told that the plots that were all through France were such that either this party who were striving for the reins of government, either those men who were gathering up the nickles and piling up millions to be used if need be in the furtherance of their schemes and plots, either those men must be done away with or else all Protestants and all liberty-loving people must be done away with, as the Saint Bartholomew massacre will attest.

Father Weld tells us in this nice little red book that belongs to our city of Chicago, that the Jesuits in matters of expulsion were treated as Cataline. That is a very unfortunate figure for him to use. I have not read Cicero lately but if I remember correctly Cicero charges Cataline's party with having some connection with little women, and the Jesuits or their party had never lived in any place but they have soon gathered around them the little women. Then there is a difference between the Cataline party and the Jesuits. Cicero is quoted as saying the Cataline party were spendthrifts whereas the Jesuit party does not spend anything. They gather everything up, hoard their millions and save them for the time that may come. But there is one place where they come together. Cataline was a low character, a conspirator at heart, and constantly conspiring against the Government, and we are ready to prove any day of the week, before any number of priests or bishops or popes that the Jesuit party of America is concocting and has attempted the execution of diabolical and infernal plots and conspiracies against the common schools. (Applause.) Cicero as he piled up charge after charge against Cataline made the world ring with his eloquent voice. He said this party he was talking against were as bilge water in the hold of a vessel. If any one of you ever went down into the hold of a ship and smelled the bilge water you know what he means. It has a very rank smell. Cicero wanted to have the bilge water drawn from Rome, and Mr. President, I move you that we have this Jesuit bilge water drawn off from America. (Applause.) Let the *Catholic Home* call that bigotry if they will, but it is patriotism as I view it.

When Israel's Temple was built there were some men building with a trowel in one hand and a sword in the other, and this is a very good type of the Black Pope's party. Pasquez, who was with them and who ought to know better than I, said all their schools were the hot-bed of assassins. Weld quotes it, and showed the fury of the people arrayed against them. If it is untrue, why don't they say so? Rizzio was their great supporter, and at the time of their expulsion he was the Secretary of State in Portugal, and when you let a Jesuit become Secretary of State look out for trouble. Long may be the time before an emissary of the Black Pope shall be Secretary of State under the Stars and Stripes. (Applause.) Rizzio became Secretary of State of Portugal, and he pushed in his rogues against all other people, and they thought they were in the ascendancy. They are not the same here as where they dominate. They don't act here as they do where the Catholic party have the ascendancy. At Para, in South America, the Jesuit is a very different man from what he is here. He is on top, and does not make any bones of having his children play around his house and no one finds any fault with him. That would not do though in Chicago. If you want to know what the Jesuits are, go to countries where they rule. You cannot see it here because they are held in check by the better civilization, and our morals and laws require proper conduct.

Carvalho, who succeeded Rizzio, believed there was something wrong in the system, and when he got into power he ordered that all their houses be searched. How they squirmed. There was an order that went forward to

have all their houses searched in this county, and how they squirmed at that. Read what the Catholics themselves said about it. That whole matter will be good reading for you. You will find it in the Catholic history of the United States which is at the Public Library and I wish you would read it. As a result of Carvalho's search all the educational interests were taken out of their hands. There was nothing to hope from the people because they know they will never be trusted with the education of the free people. The ground that Carvalho made was that they had placed through Portugal a system of education inimical to the Government. The Jesuits were supposed to have amassed great wealth wherever they had lived, and the cry has been raised against them of their immense riches, so under their rule in Portugal and various places. (Weld's history. pp 77.) They claim that because the gold was not found that the charge was untrue. Out upon such spurious sophistry. They take good care to hide the gold and silver where no one finds it. Their gold mines were searched for in the wrong place. Their mine is in the pockets of hard working people. They rob the poor and send souls to purgatory. They amass their millions by taking it from the pockets of the poor, and it is their church which sent out a circular only a few weeks ago to the poor Catholics to come and have masses said for their friends, and if they were waiting for an amount of money to be paid for those masses payment was not required, yet custom had made it so that they could give something if they wanted. Reference was made to the customary alms or stipend. They usually get it. There is the gold mine of the Jesuits.

They grow rich and they oppose the government of every country where they live, and as soon as their intrigues are exposed they fly to arms. This thing has been going on for a long time in this city. Where did they get arms from? Whenever their intrigues have been thwarted it was always found they never had any trouble in getting arms, and they know where they are concealed the same as they know where their money is concealed. Their arms and their money are not open to the gaze of the common herd. What I have told you of their actions under Carvalho you can find in the history of the Jesuit Republic, and if you want to know what a Jesuit Republic will be read his work. Yet good Father Weld says all this trouble against the Jesuits is because they are so pious or because they have been successful. You cannot always measure a man by his success. If you could get a man's measure by his success then the old devil, who is supposed to be the first Jesuit, that fell at one time from the upper regions would be a pretty good fellow. (Laughter.) He has been very successful. A great many things have succeeded that he has had a finger in. Because the saloons succeed, and the majority of the saloon keepers are Roman Catholics, does not prove the rightfulness of saloons and such places in this country by any means. (Applause.) Father Weld had better look at his logic. If he had called his priest Retmar to his assistance he would have known better than to have made that statement.

Great trouble was heard around the Vatican at the time of the election of Clement XIII; a great crowd gathered at Rome from all over Europe. Father Weld tells us there were priests there with no residence and no

sacred principles. What would Catholics say if we came out so plainly? But he says the reason they liked Clement XIII., was because so many priests gathered around the Vatican of no standing and were no respecters of principles. If they have enough men like that to elect a Pope, what must the rest of the church be! He says there was enough of that corrupt material there to elect a bad Pope. Because they could not handle him they thought he was bad.

Clement XIII knew his times and knew what was wanted. He knew there had been a great clash between the White Pope and the Black Pope. They did not seem to understand each other, because the Black Pope wants to be on top, and t'other fellow wants to be on top too, and there comes the trouble. Father Weld tells us that Clement never had a Jesuit confessor. There is the trouble. If you never had a Jesuit confessor you are no good in the eyes of the Jesuits. Clement XIII is berated by Father Weld because he never confessed to a Jesuit. Yet Benedict XIV after giving them a fair trial, said if they could not in any way prove their right to existence he would exculpate them. He gave them every possible chance and he would not drive them out unless there was some reason for it. Let me give you a picture now of the Black Pope on his knees before the White Pope. What a becoming attitude that would be for Uncle Sam. The Black Pope don't



often get there but he did once. Here is what he said "Most holy Father, the General of the Society of Jesus, prostrate before your holiness humbly represents unto you the dangerous injury which his order is suffering from the events which are now going on in Portugal by protecting the gravest crimes, etc." He wanted a man that was in his way recalled. He did not like him because he did not belong to his order. He did not like reform in any way. M. Batan treats of his relation to politics. The Black Pope did not like the reform because it was under a guise that he had not provided, and in order to stop it he brought the force of the Jesuit society in the country of Portugal to bear upon it. They were brought face to face and the facts were put in their proper light. The Jesuits were accused of many charges. Benedict XIV took up the case, and not being able to deal with it intrusted it to Cardinal Saldini, owing to "his facilities for obtaining the best information, his impartiality, having no vices or interests in the matter and the character which the Nuncio gave him was that he was a man of the greatest exactness, full of ecclesiastical zeal and an earnest supporter of the Catholic church." Those are the words of the Black Pope. So true a son of the Catholic church surely could wish them no harm if they were right, but the result of all his investigations was, the society of Jesuits was all put under guard, all of their treasures and all houses of the Brotherhood were guarded by the soldiers, because it had been found out that there had been a great conspiracy going on, and this great conspiracy is nothing else than an attempt to take the life of the King. But Father Weld says, "the first thing that strikes us is the issue of the decree calling for the discovery of the conspirators and then all the institutions were placed under guard and the inmates were lodged in prison." They knew their game pretty well. Not only were the Jesuits and their houses guarded by soldiers but they received a caution from the government forbidding them to leave their colleges. Father Weld is obliged to admit the facts though he tries to belittle them. The King was fired at by a man in ambush, and the fellow who fired the shot together with the conspiracy were traced to the Jesuits and because of the political wiles and intrigues of the Jesuits everywhere that they have lived, we think our country will be better to have them all cleaned out. (Applause.)

They tell us their principles never change and are the same now as they ever were, and I have shown you from their own writers that they are too corrupt for reformation. They have gone so far that salt peter cannot save them. All the educational interests in Portugal had been taken from them before this time, and they now pass over to Rome. A great many of them are received very kindly, and they think it is a sure sign their cause is just because they are received kindly at Rome. Finally however they are told very plainly that they were driven out because they were so much mixed up with the conspiracy, and also because they had amassed so much riches. Then they threatened the people after they were driven out of Portugal that they would have great earthquakes, and a Moorish astronomer said certainly the earthquakes will come. Well, they have always had earthquakes, and I presume they will have more. Before we get through with them in this country they will have a number of quakes and shakes and wakes. But these threats scared the people and finally the government had for their own pro-

tection, to lock the Jesuits up in jail, because they were scaring the people by these predictions of earthquakes.

They were driven from France, from Spain, and all these places had filed their complaints before Clement XIII, and he issued the bull which drove them from these lands. Do you mean to tell me that all these Catholic nations would have risen up against honest and religious men. Is it thus that men or nations act thus towards honest pious men, and yet Father Weld says the reason they were expelled was because they were successful. But Clement XIII did not treat them with very great consideration, but said he wanted time to go over the matter and consider it, and he had no sooner determined what course he would adopt in regard to them, than he suddenly died. All the historians say it is astonishing how suddenly he died. Clement XIV is elected, but before he could get a certain vote he had to make a written promise that he would eject the Jesuits, not only from Italy but from all Europe; in fact he would destroy the existence of the society. Well, he gave that promise. Cretinau, Vol. 2, page 326 gives it, and though St. Priest and Bernis question the nature of the promise there is no doubt that there was such a consultation. Now Clement XIV is Pope, he is placed there for a purpose; placed there with a promise.

Over against Father Weld and his little history, we place another man who lived in Rome, that old hero Nicholini, who dares speak the truth fearlessly and impartially. What is the testimony from Nicholini? We must refer to his history. Nicholini has sent forth a book that has opened the eyes of the world along this line. He says the position of De Bernis became rather embarrassing. De Bernis was prime figurehead in the election of the new Pope. He said Charles III proceeded to bind the Pope by a written promise to banish the Jesuits, and when the Cardinal drew back his conscience would not allow him to chronicle the fact, but other documents prove that he did finally sign the document, and soon after he complained of not feeling well, was unable to bear any excitement, and had an illness in the region of his heart. And yet if you read back a little you discover that this same man who is taken so suddenly sick, had never known a day's illness. He was a strong muscular man, in fact an athlete. It is not easy to prove what caused his death, but it is capable of demonstration that the Jesuits were at the bottom of it. Remember that the Pope had signed a bull, and I suppose you all know what that means. If you ever had one by the horns you would know what it is. (Laughter.)

This bull for the abolition of the Jesuits is one of the most elaborate, one of the most painstaking papers that could be published. The man who wrote that knew what he was talking about. Catholics, do not take my statement, but take the words of an infallible pope; and in order that you may know what an infallible pope thought about this Jesuit society, know that he issued a bull against them, clearly showing the wrong it had. He was infallible and would have seen there was some good in the society. (Applause.)

Let me read now from Nicholini, just a word or two, what he says about the bull issued by Clement XIV, against the society. He said: "There arose in the bosom of the society divers seeds of discord, and discussions concerning the academies, universities and public schools. All the regulars

were against the Jesuits because of this. No wonder the good Pope had something to say against them. Here is another nice little piece, and remember these are the Pope's words, not mine. He cites all that was said in their favor by Gregory XIV and then goes on to say: "The dissensions among themselves and with others grew every day more animated; the accusations against the society were multiplied without number, and especially with that avidity of temporal possessions with which it was reproached, Urbem VII, Clement IX, X, XI and XII, and Alexander VII and VIII, Innocent X, XII and XIII, and Benedict XIV employed without effect, remedies to purge the society of its evils. It was all in vain. All these other popes Clement XIV says tried these remedies, and when all spiritual advisers could not cure them they were pretty corrupt. (Applause.)

In vain did they endeavor to restore peace to the church, and you see by this what bitter things are said by Catholics themselves against the Jesuits. Mr. President, we cannot make a crown of thorns so sharp, to put upon the brow of the Black Pope, as those of his own church have woven and plaited and placed there these years. It is impossible for us to do it. So Clement XIV tells us that it was necessary to strip them of all their power, and you will remember that these are not the words of a Protestant but the words of the Pope himself. Some popes since that time have not thought like that, and having been expelled from and turned out of every other country, it now seems as if they have been gathered up and shipped here. That bull was the strongest document against the Black Pope and the Jesuits ever written from a Catholic standpoint. The soldiers took possession of all their establishments in Rome when the fiat had gone forth. At that time they had 131 establishments in Rome, and their schools were placed under the Capuchian Monks. Here they have the theory that to the victors belong the spoils. They thought it a good democratic doctrine, but it did not begin with Jefferson, it came from Rome. Cretinau computes that they had gathered together 275,303 acres of land, that they had also accumulated fifty-eight millions of francs in France; and this, you must remember, is the society that took the oath of perpetual poverty. Oh, what poverty they must feel! for they have fifty-eight Millions of francs in France and one hundred and twenty-five millions in Austria, making two hundred and sixty-three millions. They had as much more in Italy, making five hundred and twenty-six million francs. They had their possessions in Belgium, in Spain, in Germany and in the Indies, and the good historian speaks they had about three hundred million dollars sterling gathered together in 230 years. So much for holy poverty. (Laughter and applause.)

They professed poverty to cover their riches, and make that their great plea. When they were driven forth they were put in St. Angelo Castle, and they at once began to hatch a revolt against the Apostolic See and to publish libels against the Pope, calling him the Anti-Christ. That is sweet conduct, especially when they tell us how Protestantism is divided, yet they call each other such beautiful pet names. One of the Catholic historians says that Clement, when he signed that bull for their suppression, looked around to his people and said; "We signed our death warrant." He knew something

of the power of the Jesuit society. He knew what they had done to other rulers. He knew how popes had died, knew what had taken place elsewhere and measured them by their past history. He soon became a changed man and lost all his light heartedness and quiet humor, although this returned to him after a while, and he became in moderate health again. Bellarmine, one of the Jesuits, made a threat that as soon as he signed the paper suppressing and abolishing the Jesuit order he would not live a year. That is a matter of history and cannot be got away with. Not only that, but there was the Pythoness of Valencia, who was a fast friend of Rizzio, the good priest, who was blessed with every pleasure. This Pythoness got so filled up with enthusiasm, and was so excited by the threats of Bellarmine that she went shouting around the streets; "The Pope will not live a year! the Pope will not live a year!" The people thought she was crazy, and tried to compel her to stop, but the Jesuits did not do so; and sure enough the Pope did not live a year." He recovered somewhat from his depression of spirits, he was encouraged by his nobles surrounding him, and he began to look up, Robust in life, always strong and hearty, ready at all times to brave a storm, young comparatively, he had come to the place of his death.

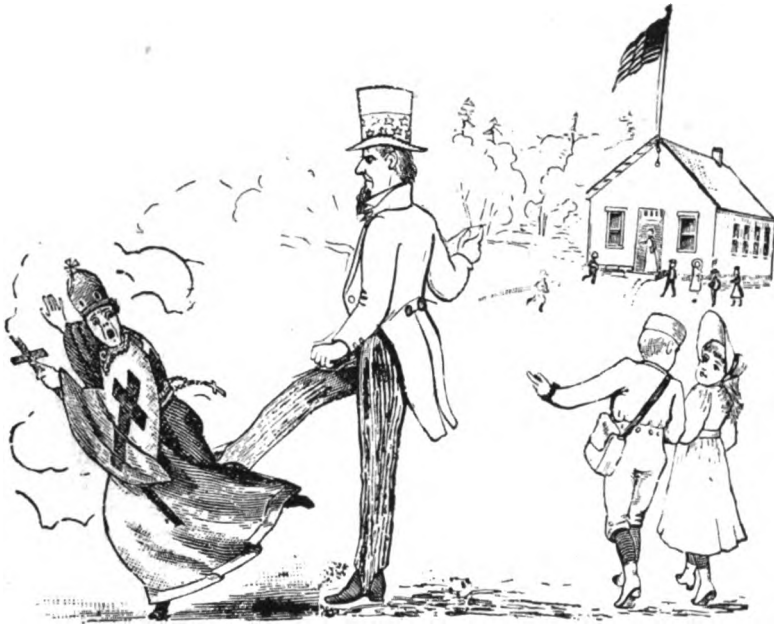
A rumor of his death is set afloat. Everywhere you hear: "The Pope is dead that dares come out against the Jesuits;" and evil threats are called to mind. At the table one day he was siezed with an awful spasm, in short his nerves are destroyed. He has pain after pain and becomes ill, is confined to his bed, a great change comes over him. He does not dare to think anything has happened to him or that he has been poisoned, so large hearted is he. His pulse becomes weaker, his mouth will not shut, he limps, his limbs become feeble, and a change comes over him like magic. He who was harmless, good natured, jolly, is now a physical wreck, and the victim of a most awful suspicion. He now believes he has been deceived. He takes antidotes. Drives away all his cooks with the words; "You are murdering me by inches. I will cook my own food from this time forward." But he began too late; his blood is corrupted, his reason is gone, he is lost. In one of his calmer moments his noble soul is wafted away to the God from whence it came, and before they lay his body away in the silent tomb, there to rest in its narrow home under the silent stars, they call in the embalmers. These tell us they found him with a blackened face, livid lips and inflated abdomen, and purple spots all over his body.

The news of his death is received with dismay in Rome, but the Jesuits receive it with joy, and sing their praises. History tells us he was poisoned. The charge is laid at the door of the Jesuits. They know more than anyone else about it. The facts all point that way. Let me ask you what changed this strong man? What could bring him down so suddenly and surely? Let any man look at the facts and then take up a doctor book. Recently it was my privilege after reading these facts of history, not from Protestant books, but from Catholic sources, to take up a doctor book and read about poisons, and if there was poison there to see if it could tell me what that poison was, and as I followed the symptoms, I could arrive at no other conclusion than that it was belle donna that was fed to him in victuals. Gargel, Justie, said hewas sufering from remorse after signing that paper, and felt

so chagrined about it that he pined himself to death. Cretinau the historian said "it made him mad and killed him." If that had been the case, if he had killed himself, he would have done it sooner than in eight months. Is it likely that a man was going to put himself in a very hell, to put out reason, to put out a sign "touch me not, I am beside myself?" If he wanted to die actually he would have done it in less than eight months. In the midst of his struggles the poor victim would go to the men he suspected of poisoning him, when the awful truth came upon him and would say. "Spare me my pains and troubles." He would go and kneel down before the picture of Mary on the wall, worshiped as he was by millions, and say, "spare me, spare me." Poor doomed man, he knew not what to do. When they came in to look at him after the horrid work is over, the doctors find his bones were exfoliated, that is the shell casing of the bones had dropped off. There were nuns in Mexico that made a decoction that would produce all of these symptoms, and I say that they were very like those produced by belladonna in their effect. His hair and nails fell off, and the doctor of the Vatican said Clement XIV never died from natural causes. Pius VI, the successor of Clement XIV, knew what had occurred, and he said he did not care to step out against the Jesuits himself. He was too timid a man; he didn't want to be fighting the order.

When the noble, modest, benevolent, Clement XIV found out the awful truth, like the blessed Galilean who died on the hill of Calvary, he prayed for the very men that poisoned him. But there is something about him when one reads the pages of history, that makes the heart go out to him. Connect the fact and you will see that because he signed a paper driving from Rome the Jesuits, and giving them the privilege to go to other places in the world, they turned around and murdered him, and Father Weld the highest Jesuit authority did not say half a page about it. He does not deny it, and dare not, and it is admitted in France and Spain that when the anniversary of Clement's death comes around, Jesuites go into their rooms and go through some little formal words, and with daggers in their hands they curse Clement XIV with terrible anathemas, then they stab their daggers through a picture of Clement XIV. The question which comes before us now, Mr. President, is when will some Clement XIV arise in these United States and banish all the Jesuites from this country? They have been driven out from nearly every country in Europe, driven from first one place and then the other. The Calvinites opposed them in the 16th century, the Jansenists in the 17th century, the Italians and French in the 18th century, Protestant America opposes them in the 19th century, and the Patriots will oppose them and down them in the 20th century. (Applause.)

It is not a question any more "Shall these men be expelled?" They must be expelled if our free institutions live. It is only a question then. 'When shall Uncle Sam kick them out of our free country?' When shall, they go? When Americans demand their rights; when Americans rise to the realization that they are Americans. (Cries of "Good" and prolonged applause.) When Americans, who cast nine votes out of ten let Catholicism have nine offices for the one vote out of ten they cast. (Applause.) When the American vote is so massed or unified or held together that politi-



cians will seek for it as eagerly as they seek for the German or Italian vote, then they will go. You all remember the riots they had a few years ago in New York under Lincoln, when the authorities of New York city were powerless to put them down, and Lincoln appealed to Arch-Bishop Hughes to write to the Pope and request him to tell his children to quit burning and pillaging, and he only had to waive his hand and it was done. That shows that when foreignism breaks loose our city and national authorities are compelled to solicit aid from a foreign potentate. A few more things like that and Americans will see that these are dangerous people to have in our midst. When a few more foreign courts are disgraced by such monsters as were sent to Italy and then sent back again, when the Clan-na-Gaels kill a few more Cronins, when the Jesuits pile up a few more untaxed millions, when their Sullivans get rid of a few more Protestant teachers and get hold of a few more city treasuries as they have done in Poughkeepsie, and obtain support for those schools in which their sisters and black-clothed brothers keep, when the Indian grants passed by the National Authorities for poor Lo, which are getting larger and larger year by year, come to be so large that the people in the East and West will stop those grants, then there will be trouble.

You need not think the farmer is indifferent to all this. Rome tried to get the farmer vote, but the farmers are not to be caught by any chaff from Rome. (Applause.) In a pictorial paper I read of an old fellow—you would call him to-day an old hayseed, but it is no disgrace to have had hayseed in your hair; it used to lodge in mine when I had enough hair for it to lodge in

—This old farmer came to visit his mother-in-law. What a blessed good thing it was that this man had a mother-in-law. (Laughter.) But one bub said to his mother, "Ma, what a blessed good thing it was pap married into our family any way." (Laughter.) But there was an old farmer, and I read this from one of the apochryphal books which the Catholic Church says is all right, who met a King who had been opposing the farmers, and who propounded a question to him and said he wanted a reply to take back to the people. He received no answer and finally he drew a line around the King and said "before you come out of that circle you will answer." Let me tell you the successors of those farmers are coming up and will draw a line around the politician, and will say, "Tell us what you are voting for before you get our vote." When these old farmers get sight of the grants which the Romanists want there will be a clash. When I stand here I am sorry my church took any part of the grant. I would rather have given her the few thousand dollars myself than that my church should have sullied her hands with that money. But no matter what stands my church takes, the moment I see a snake raise its head I am going to tackle that snake. (Applause.)

When all these things come to pass, then, oh then my countrymen it may be too late, for the fiat may have come forth from Rome, that warning that Mons. Capel sounded before he became the private tutor in a rich family in California, where the husband had to dig out and leave the father his family and the ranch. He it was who said the day would come when there would go forth from Rome a word as sharp as a click of a trigger, and Rome would have all the troops she wanted. That fiat may have gone forth. We want to settle this question by the arbitrament of the ballot box and not by the cartridge box, and if we cannot settle it by the ballot box let us take up the collection box and see how much money we can raise, but if we cannot settle it in any other way, I say with all soberness we must protect our American institutions, and the sons of the fathers of the Revolution and the younger brothers of the brave boys that fought in the Rebellion will have to buckle on the cartridge box again. (Prolonged applause.) Professor Swing says Romanism has changed, and Professor Swing is in many ways a remarkable man, but if there has been a change it has been a change for the worse. She has laid her old instruments of torture aside it is true, but I have seen many of them in the museums of Europe. I have seen the thumb-screws, the iron boot which they could turn by means of a screw until it crushed the bones and the flesh, and the old wretch who turns that screw of torture would hold a cross before your eyes, and as he gives the screw an extra twist, says, "Now do you believe: now do you believe." They do not do that any more, but those screws and iron boots and old instruments of torture which Rome once used are laid aside now once for all. (Voices, "Amen.") (Applause.)

But they have some relation to barbarism left. If a man does anything to oppose them they anathematize him. More than one man in this audience has had the curse of Rome on him. They curse every part of you, and name every part of you too. A respected citizen of Chicago went home one day and was cursed by the priest from tip to toe. The priest finally got through and the Irishman said to him: "Be jabers, you have consigned me to hell,

but before I go I will have satisfaction." and he jumped up and caught the old priest and mopped the floor with him. (Laughter and applause.) There was a man in my audience this morning who has joined the Masons, and because he will not come into the Catholic Church he is boycotted and suffers everything. His wife is a good Catholic and the priests have set her against him. On one occasion the priest took him by the ear and said: "Are you going to give up Masonry?" "No sir, I do not find anything wrong in it," he replied. "Then," said the priest, "you must give up the church." "All right," he said, "good bye church." (Prolonged applause.) This is the kind of work they are doing to-day. They are boycotting and cursing people. If they all get along as well as I have since the church cursed me, they will do very well. (Laughter.) But these people who have been driven out all over Europe, who were expelled by Clement XIV and turned out of Rome, where did they go? They came here and they are here now. We have twice as many Jesuits as other priests in this country, and I ask you Roman Catholics, for I am glad to know we have so many of you here every Sunday. Where did they go when they were suppressed. They are here now. In 1759 Little Portugal, a Catholic country, drove them out. Spain drove them out and they came here, where they were told to go. Everywhere else they have existed under the Pope's ban in some places where they were driven out, and yet every member of that order takes an oath to obey the Pope in everything. But they will obey the Pope only when he bows down to them. I tell you they are here among us conspiring against our government, our constitution



our flag and our free institutions. They are opposed to all our systems and wish to substitute for them their ecclesiastical system, and I leave it to you as a jury whether you are ready to let them do it. I have given you facts largely from Catholic historical sources in regard to their expulsion, and every fact I have given you can be verified by history, and I leave it to you to judge whether the Jesuits shall remain here or be expelled. Think of these matters and act upon them when you come to the ballot box. (Prolonged applause.)

The audience then sang "America."

LECTURE VII.

THE BLACK POPE'S SISTER.

INTRODUCTORY SPEECH.

Wabash Avenue Methodist Episcopal Church, corner of Wabash Ave. and Fourteenth street, was again crowded to its utmost capacity Sunday afternoon on the occasion of the Rev. O. E. Murray's lecture on "The Black Pope's Sister. The lecture was under the auspices of the Ladies' Loyal Orange Association, and the members of that patriotic organization turned out in large numbers under the leadership of their popular Worshipful Mistress, Mrs. Blanche E. E. Reynolds. Mrs. Reynolds was the presiding officer of the day, and her opening address was an effort of which any lady might be proud.

Mrs. Reynolds spoke substantially as follows:

Christian friends: The Ladies' Loyal Orange Association is highly complimented in having one of its members preside on this auspicious occasion. To say that we are with you in this work would but poorly express it, for we are heart and soul in this glorious cause. (Cheers.) There is no society that is more determinedly opposed to wrong and oppression, whose love of fair play, right, truth, justice and liberty is more conspicuous, and whose members are more loyal and patriotic to the country they live in, than the Loyal Orange Institution.

We of the Ladies' Society consider ourselves one with it, professing the same principles, and having aims and objects the same as the ancient order. Yes, we believe in free speech, free press and free conscience, and in the free system of education. (Applause.) We believe that the public schools are necessary for general intelligence and essential to the safety of the State, and that such schools should be free from ecclesiastical bias and control.

The Ladies' Loyal Orange Association is formed by persons desiring to the utmost of their power to perpetuate the principles of true Protestantism, to bring the truths of the Holy Scriptures more nearly home to their families and firesides, and to defend their families and friends from the deep designed intrigues of Popish mercenaries. It is exclusively a Protestant Association, and the members pledge themselves, so far as they are able, to defend and

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sustain the Christian religion, and by every lawful influence which they can exert, to preserve inviolate that most glorious privilege—liberty of conscience throughout the world. (Applause.)

Its members associate in honor of William of Orange, whose name they bear and whose immortal memory they hold in reverence, using their influence as he did through Divine Providence to the overthrow of the most oppressive bigotry, and the restoration of pure religion and liberty. Any lady can become a member of the Association who is a true Protestant and of good moral character.

As regards the ballot-box, you need not fear the Orangemen. (Cheers.) We are safe in saying that the members of the Loyal Orange Institution will always vote on the right side with all true loyal Americans. And we only wish that we, the ladies, had a vote. I assure you there would be no Brennan on the School-board (Loud applause) and no mock trials either. I have been told that there is a bill now before the Legislature to give the ballot to the women in municipal and School-boards. We will stand shoulder to shoulder with all true loyal Americans in upholding the institutions of this free and glorious country; for the Protestant religion and the liberties of America in Orangemen and Orange-women we are sworn to maintain. (Continued applause.)

I have great pleasure in introducing the orator of the day, Rev. O. E. Murray.

PRELUDE.

The Rev. O. E. Murray, was received with prolonged applause. This matter of patriotic meetings is catching. We are going to have a lot of them next Sunday all over the city. (Applause.) It was lonesome work at first. We were about the only ones in the city having this kind of meeting, but many see the importance of it now. (Applause.) There will be patriotic services in many churches Sunday afternoon next, to which all the friends are invited. The little red school house is receiving some attention just now. (Applause.) They find fault with me for having it on this platform, and say we make an idol of it, but that is not so. As I entered this building this afternoon some one pinned on my coat a badge with the little red school house on it, and I would not care if I had one on every side of me. I love the precious emblem (Applause.) A very pleasant little event happened this week which I must relate to you. I am a subscriber for Catholic books and papers. They are very interesting reading. Here is one that I had quite a struggle to get out of the city library. It contains the terrible things the Catholic church said during the war about the negroes.

The Roman Catholics at the present time profess a deep interest in the negroes, and they are going to start missions among them. One of the persons to whom I sent for a paper was the Rev. John Slattery. I sent him twenty five cents and subscribed for the "Colored Harvest." He returned a slip of paper which said that I was a Zealot, and that I would have two masses said every day for me. (Laughter.) The object of the St. Joseph's Society from which this Colored Harvest comes is for the benefit of the colored race, and now that they have agreed to have two masses a day said for me, their threats

upon my life will come to naught. No Catholic in Chicago can take my life, because I have it from head quarters that they now pray for my spiritual welfare. (Laughter.) They cannot take care of me spiritually without taking care of my body.

This morning when I was passing along the street a poor Irish girl passed me. She scowled black enough as she met me and said "Yaur a divil." (Laughter.) Now, I fail to understand why it is they pray for me down at Baltimore and curse me in Chicago unless it is as the Bible says "that out of the same mouth comes blessing and cursing."

Let me tell you what more came for twenty five cents. Look at this medal. (Laughter.) A letter gives the history of that little medal. It says



FACSIMILE OF MEDALS OF ST. JOSEPH AND ST. MARY, PURCHASED OF PRIEST SLATTERY, OF BALTIMORE. WITH IT IS GUARANTEED TWO DAILY MASSES AND ONE HUNDRED DAYS PARTIAL INDULGENCE ETC.

that they have all been blessed by Mary, and by St. Joseph. I am a subscribing member, for I have the proofs right here, and every subscribing member is blessed. That medal is a curiosity. Then the sacrifices of the mass will be offered every day at St. Joseph's seminary for me, two masses daily for each subscriber to the "Colored Harvest." I am a subscriber you see, and the rosary will be said for me both in St. Joseph's seminary and the Apostolic College. But the Catholics never had any love for the colored people; never considered them fit for anything but slaves, and they did all they could to keep them in slavery. That I can prove by their own confessions in their books. O'Connel's history of the Progress of Catholicity in Carolina and Georgia says the only hope for the negro is for them to go back and be on friendly terms with their old masters. Yet the very church that thinks and says slavery is the proper thing for them now asks them to come to the church that cursed them when they had the shackles on, and it stirs my heart to the quick. The very church that now seeks the colored man tried to keep them in perpetual slavery and said that was all they were fit for; now it comes in and says we are your friends and have been all along. This "Harvest" puts in little pictures of colored children and tries to make them believe they were always their friends. This is what they are trying to do now. Let us put the other side before the colored people.

There is 101 days partial indulgence with this medal. What a spree I can have. (Roars of laughter.) Help me to spread what the Catholic church said against the negro, what Bishop England says, and what O'Connel said fifteen years after the war, that they cannot keep the Sixth Commandment and cannot be Catholics, while now they want very much to have them

Catholics. Help me to send all that down to the colored people so that they may read those statements. Up to this day I have held strenuously against taking up a collection in these meetings, but my friends have persuaded me that it would be a pious thing to take up a collection for this cause. Now, I believe in ten minutes we can raise a thousand dollars, and those of you who believe in that say Amen. (A chorus of Amens was heard.) That sounds



TO GAIN A PLENARY INDULGENCE AFTER HOLY COMMUNION.

O GOOD AND MOST SWEET JESUS! behold I fall on my knees before Thee, and, with all the ardour of my soul, pray and beseech Thee that thou wouldst vouchsafe to impress on my heart lively sentiments of faith, hope and charity, with a true repentance for my faults and a most firm resolution to amend them, whilst, with deep feelings of grief, I consider within myself and contemplate in spirit Thy five wounds—having before my eyes what the royal prophet expressed by these words: "*They have pierced my hands and feet: they have numbered all my bones.*" (Pray for the intentions of the Church.)

TO THE SACRED HEART OF JESUS, AND IMMACULATE HEART OF MARY.

MORNING OFFERING.—I offer to Thee, O Most Holy Trinity, all my thoughts, words, actions and sufferings of this day and of my life, in love and reparation to the Sacred Heart of Jesus, and in honor of the Immaculate Heart of Mary

ASPIRATIONS IN ALL TEMPTATIONS

O sweetest Heart of Jesus I implore,
That I may ever love Thee more and more
Jesus, meek and humble of heart! make my
heart like unto Thine. (300 days each time.)
Sweet Heart of Jesus! be my love. (300 days.)
Sweet Heart of Mary! be my salvation. (300 days each time.)

Sweetest Jesus! be not my judge, but my Saviour. (30 days each time.)

O Mary! my Queen and my Mother! I offer myself entirely to Thee, and, in order to prove myself devoted to Thee, I consecrate to Thee, this day, my sight, my hearing, my speech, my heart, my whole being.

Since, therefore, I am thine, O good mother preserve me, defend me as thy property and possession. (100 days each time.)

O Mary! my Mother! remember that I am thine. Preserve me, defend me, as thy property and possession. (40 days each time.)

O Holy Mary, mother of my Lord, obtain for me that I may love His Sacred Heart.

O Holy Mary, my own sweet Mother, send me one of thy holy Angels to drive away this devil who tempts me.

Angel of God, who art my Guardian, enlighten, guard, direct and govern me, who, by God's mercy, has been intrusted to Thee. (100 days.)

A CARD FROM THE JESUIT'S CHURCH, CHICAGO.

good. I believe we ought to have a thousand dollars to put this question before the people. Now who wants to take \$50 worth of stock in enlightening the nation. It is a nice thing to be patriotic when it doesn't cost anything, but I know it has cost \$25 every Sunday to keep up this meeting, but we will provide for that later. Now we want a thousand dollars before you get my lecture.

The audience very promptly responded to the invitation and subscriptions were handed in thick and fast, and at the end of about fifteen minutes the subscription list was closed with \$1,074 pledged for literature.

THE LECTURE.

The Rev. Mr. Murray then spoke as follows: We have been talking about the Black Pope and found out a great deal about him, his origin, his history, his plots, his crimes, his expulsions, and we want to find out something now about his sister. There is a difference between the Black Pope

and his sister. It is a difference however between the dog and the cat. The sister is the cat, she is a little more sleek, a little more soft, a little more sly than her brother the dog. When Loyola or St. Ignatius, as he was afterwards called, lived at Barcelona, he made the acquaintance of a wealthy lady called Rosello. They were very intimate, and Loyola received her kindness and attentions, her presents and her flattery. They were much in each others company, but as soon as Loyola left there, the man who could forget home, though passing by it often and proudly looking towards it; the man who could leave native land and stifle all the feelings of the patriot within him, the man that could do all that, also plucked from his heart his love for that poor woman. There is also allowance to be made for him because he was absorbed in his great scheme of founding the society of Jesuits. He could forget her in his work, in the great interests that devolved upon him, but she, like a true woman, never forgot Loyola.

Let me say at the outset that I think the Black Pope's sister is every where more sinned against than sinning: When her lover had left her and had entered this secret Jesuitical order, when he had pushed her from his heart, she followed him and came to him again and again. And yet they tell us you can trust the March wind, trust the vane on a steeple, but never trust a woman. Virgil tells us a woman is very fickle; Others tell us to trust an epitaph or anything else thats false, but never trust a woman. In O'Connell's work on "Catholicity in Georgia," it is said the sisterhood has always been the slave of slaves. He knows more about it than I do, being a good Benedictine father, and I take his word for it. The Jesuits, men and women, profess to become as a staff in the hands of an old man, or a crucifix in the hand of a penitent. They give up their will and it makes slaves of them. They have been charged again and again with being slaves, and nothing can come from slavery. Hence they never could do anything that would really be called lasting greatness. All the Black Popes have frowned upon the sisterhood, notwithstanding the sisters possess that grandest of all virtues charity and self-forgetfulness.

Perhaps there is a reason for it, for the system will not produce great men. You can only have great men where there is freedom. France realized that when she was in her re-construction period in the midst of her revolution. She reared the Statue of Liberty and took out 300 birds and let them fly out of their cages from the top of it. All over the city beautiful colors were displayed along the streets of Paris to show what liberty would do in making a free people great. That statue was made of plaster and soon perished. It should have been recast in marble. The people shouted "liberty, equality and fraternity," but they soon made Paris wet with blood. Liberty must be more than profession and individuality must underlie all true greatness or slavery will surely result. This was true of the Jesuits.

It will be hard work for anyone to very severely criticize the Black Pope's sister. Our soldier boys remember them kindly. The wounded boys who were nursed in the hospitals by them know how their hearts were won. Why some of the soldier boys, though Protestants, would almost die for them. They are doing a great work yet we must remember that they are taught a double life, one line of conduct for the inside and another line of conduct for

the outside. It does not take a very sagacious man to show how that leads to corruption. Give a person one life for the nunnery and another life for the world, and you have opened a wide road for the destruction of that person. Our Madame Rosello could not be pushed away from Loyola. She was the first Black Pope's sister, and after she became a widow even, she follows Ignatus, and tells him very frequently that she is willing to lay her whole fortune at his feet, willing to take the oath and give up her possessions and everything for him. Notwithstanding she is repulsed by Loyola she prosecutes her pious resolves, takes the usual oath, leaves the world, and brings two other ladies of high station with her and they remain and live with her. Pope Paul favored the movement and gave permission for the ladies to enter the secret life, but Loyola played fast and loose with them. He trifled with that woman's affections, and that is the reason I have no great love for him. He was a courtier before he became a Jesuit, and any one who knows what Court life was in Spain knows what his life was. His biographer tells us that his favorites were not women of the common run. His *dulcineas* must be of the highest rank.

That is the kind of man he was before St. Peter cured him so miraculously. Loyola encouraged the woman to leave everything and come to him, but he soon tired of the bargain, so he calls the women as *impedimenta*, baggage that holds him back. He seemed suddenly to think women were always in the way. In this he thought like Caesar, yet he had a tower built by the side of his rooms in which he placed the woman so as to give protection. (Laughter.) But he soon repents and sends her away, and the reason he gave for it was that the women annoyed him so. He had so many plans of his own that he would not be annoyed by this woman. He says they gave him more trouble than all the rest of the community. Nicolini tells us on his own authority that the Black Pope never could get along with a woman. Let me read to you a little letter, a love letter that the Black Pope wrote. I hold in my hand a genuine copy of the Black Pope's love letter, or one that settled his love. When he applied for the ladies to be taken away from him, and it is strange that he should do so, these were the words he used, given us on the authority of Nicolini:

At Rome, the first of October 1549.

"Venerable Dame Isabella Rosello—my Mother and Sister in Jesus Christ.—In truth I would wish, for the greater glory of God, to satisfy your desires, and procure your spiritual progress by keeping you under my obedience as you have been for sometime in the past; but tho continual ailments to which I am subject, and all my occupations which concern the service of our Lord, or his vicar on earth, permit me to do so no longer. Moreover, being persuaded, according to the light of my conscience, that this little Society ought not to take upon itself, in particular, the direction of any woman who may be engaged to our Holy Father the Pope, it has seemed to me for the greater glory of God, that I ought no longer look upon you as my spiritual daughter, and only as my godmother, as you have been for many years, to the greater glory of God. Consequently, for the greater service, and the greater honor of the everlasting Goodness, I give you as much as I can into the hands of the sovereign Pontiff, in order that, taking his judgement and

will as a rule, you may find rest and consolation for the greater glory of the Divine Majesty, IGNATIUS LOYOLA."

This seems to indicate his sad condition, the Pope complies with his request, and the woman was sent away. Several of the members of the society did not sympathize with Loyola's desire to have the women sent away but on the contrary wanted them to remain, but they had to go, at least temporarily. Loyola was deaf to all their pleas to have the sisters stay, and this was Loyola's inhumanity. While his followers loved the women they had given their word to obey Loyola in every respect. They had a three-fold oath poverty, obedience and chastity, and now here the law of obedience came in and they must do as Loyola said, and Loyola said "away with the women." Poor Black Pope, he was not as sharp in this as in other things or he would have seen what a great, strong, power the woman would be to his order. A little further along in their vow it is provided that the Jesuits were not to hear the confessions of the sisters as frequently, or to give them directions, although there is no objection to their receiving the confession of a sister if there shall be a reason. Later on Franciscans were appointed the special confessors of the nuns, and they remained so until certain scandals came into the courts and complaints were made, and those who had been their confessors by title were forbidden to be their confessors any more, yet the Roman historian says they remained on very good terms with them even after that.

The great charge made by Loyola was that the women bothered him so with their questions, their scruples, their complaints, their differences and their quarrels among themselves. I should think so—three women after one man, of course there would be trouble. No wonder he was troubled, and so the matter was settled that the Black Pope and his party should go it alone. He asked the White Pope to relieve him, and evidently felt he was grievously burdened, and so grievous was the burden of the women as he represented it to the Pope with appeals for release that his request was granted, and he is not the only one who feels burdened in that same direction, there are a great many who believe in the Chicago divorce courts and who are seeking relief in the same line. But the Pope complies, though the Jesuits had to admit that there were certain reasons why they feared the women coming into the same community with them—they feared their secrets would get out, that is the real reason, for you must know that the Jesuits are about the closest secret order we have in America, notwithstanding they are always fighting the masons and every protestant order. They feared the women would let out some of their secrets, for you know it is said a woman never can keep a secret, and their members are bound with an oath to maintain the secrets of the order, and they even use the secret symbol I read to you a few days ago.

That was one of the reasons they gave why women could not come in with them and take the same oath and enjoy the same privileges they did. There are reasons why women cannot come into secret orders, and one humorist says the reason why women cannot come in, is because the first secret order ever instituted was Eden No. 1. and Eve was made inner guard; Adam was the good husbandman and was the master of the lodge. Eve was not faithful and let in an expelled fellow from the lodge above. There was

soon a row, Adam was hauled up and expelled and, a new sentinel was put to guard the gate with a flaming sword. After they were expelled and driven out, the lodge was broken up; Adam was subsequently restored, but Adam thought it better to have beauty and vice out of the order since he had been expelled. That is a hint for you to be careful who you admit into your



THE EXPULSION OF OLD "ADAM AND EVE" FROM EDEN. NO. I.

orders. Eli Perkins says that Adam was restored but Eve never was, because we read that after she was outside she raised Cain. (Laughter.) She didn't stop at that; but did it again as soon as she got Abel. (Laughter.) Now this seems strange treatment to the woman. It was very hard for Rosello, the lover of Loyola to be deprived of her spiritual father. However hard the separation had to be made for the greater glory of God, as the love letter of Loyola points out. She was given a high privilege that she might

take another father, but her love was not of that stripe. She was not loving by the wholesale. Only one love for her and his or nobody's. She soon dropped out of sight and we hear no more of her. She was faithful to the last. Though she gave a noble example of a woman's love, I will not trouble



EVE RAISED "CAIN."

you with the details of the way in which she manifested her love. In 1862 the sisters' society was disbanded, but the women remained together and

kept working in the same neighborhood with the brothers and they got along very well.

Remember the disciples of Loyola always wanted the women and protested against their being sent away. Notwithstanding the Jesuits took the oath of poverty, charity and obedience, yet you will always find them near these sisters, and wherever you find the Jesuit you will find a nunnery not far off. As to their poverty they have amassed over two hundred million dollars in two hundred and thirty years. The women lived in the same community with the Jesuits and never far away from their brothers, but soon scandal broke out. When Loyola sent the women away from him they had no work to engage in, for at that period there was no avenue of life open for women. All the avocations of life were shut up. She must be slave to one man or another, with none of the callings open to her that we have to-day. No wonder that she was ready to go into any line of life, reckless though it may seem. But these women had taken the vow of obedience to the Pope, and having taken that vow, he could not suppress them, so he thought he would rule them and bring them into line. That he could not do either. When he found he could not bring them under him he thought he must get rid of them altogether, but he soon found out that women in that day were very much about the same as they are to-day: "When they will they will you may depend upon it; and when they won't they won't, and there's an end on it." (Laughter.)

Woman's nature has not changed much. It was held to be a high privilege to be a nun's confessor then, and it is so to-day, and though the Sons of St. Francis before the Council of Trent, were the only ones permitted to engage in that duty, yet they were soon found to be untrustworthy and indeed the breath of scandal appears to have been pretty freely circulated, and soon they were removed from that position and their relations severed. It is a matter of history that though a great change was made, so that now Bishops only are the nun's confessors, still there exists scandal yet. Many good historians admit it, and all of you who have lived in a neighborhood where nunneries are, may recall instances to mind. Nicolini says that any one who lives around where nunneries are and will watch closely will see the artifices and attractions that the pious sisters resort to provoke a smile of recognition from their holy confessor.

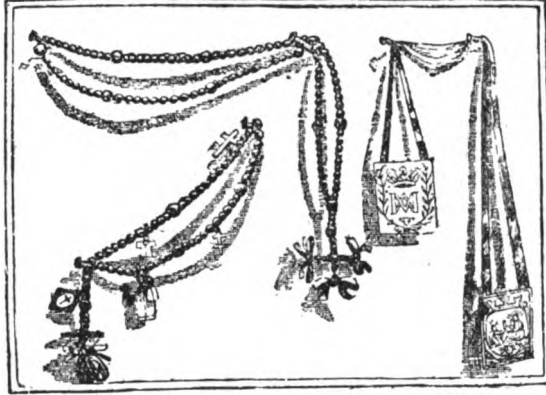
While these doctors debate concerning the sisters for the Black Pope and his society, there comes into existence a little order called the society of the Sacred Heart, whose special duty is to further the education of ladies. Remember the Jesuits as a society as well as the sisters have always been crying down our system of education. O'Connell's book on Catholicity in Georgia and the Carolinas gives something of their thoughts on education outside of their own church, and these are the words which bear the imprimatur of the bishop of Richmond on the front page: "The female colleges are nuisances in America. They are hard and not infrequently vulgar schools often conducted by teachers and tutors of questionable virtue, where girls are shorn of their delicacy and refinement and manners that constitute an important and principal element, and return home spoiled in temper and disposition, prudence and in moral deportment, and instruction is ignored in

much it behooves them to know, and they are bold forward women, developing into lawyers, physicians, politicians, statesmen, writers against every natural subjection, and impatient of the restraints by which the Almighty directs their thoughts and protects their innocence."

This holy father tells us when woman left the safe-guard of her husband's dominion it was then she fell by the wiles of Satan. I suppose the priest's dominion would be a little better than that. A little further along he says "seminaries are sources of dissipation and idleness." You may find just such statements against all our godless schools as they term them, so these holy sisters or brothers are set apart for the purpose of pious teaching. Only over in Dubuque they have a dozen schools where they have the sisters paid by the state, and the catechism is said in school during school hours. A friend of mine, Dr. C. O. Brown, educated at the same college as myself, took his horse and carriage one day and drove around to these schools, and found out places where this was being done under the protection of the government, under our very flag, teaching an education, instilling Roman Catholic doctrines and putting in their pernicious teachings where virtue and patriotism had been taught before. I am ashamed, heartily ashamed of such things. (Applause.) But there is a day of reckoning coming bye and bye. Iowa is getting awake to it. My brother is living in Dubuque. He writes me some strange things that go on there but if I am correctly informed you have some very strange things going on in your own city right around us. Children sent where these brothers and sisters have influence, are taught strange things. They have little tickets put under their noses, only a simple little ticket on which the parent is supposed to write excuses, but on turning it over you find it is a lottery ticket for fifty cents—for some Catholic church. This is using our schools for the Black Pope. Against that I cry out and say the Black Pope must keep his hands off our Little Red School-house. (Applause.)

If they do not like our ways let them go live by themselves. They must let our schools alone. (Applause.) There are children not far from Chicago in the common schools who are taught by catholic teachers to cross themselves when they go by a Catholic church. (A voice: "And right here in Chicago, too.") Yes, right here in Chicago. (Hisses.) I say shame on that. Right here in our American public schools they are taught the rosary and all that sort of thing. It is time we knew what the Black Pope's sister is doing in Chicago. (Applause.) I want no rosary in my school, tho' I have one in my pocket. The priest that joined our society last Sunday lent me that. Here it is. (A voice: "They can't kill you as long as you have that.") Let me say that is not the thing to put in the common schools under a free government and under the Stars and Stripes, and if you don't believe that is the proper thing to put in American schools then say so the next time you vote. (Applause.) If you don't want Tom Brennan to bring all the so-called U. O. D. teachers before his miserable inquisition say so the next time you vote. (Voices: "That's it." Applause.) What a fuss we have in our papers about the "Black Hole of Calcutta," with a wheel that flies so fast that no one dare to touch it with his hand. When I first read the paper I said if Prof. Ford did that he ought to hang, but when the *Inter Ocean* came to answer the Black

Pope's paper, the *Herald*, we found that a man had put a handkerchief against the wheel and it would not harm it. He could take his coat-tail and put on it and it would not take hold of it. They would make us believe that Prof. Ford was a worse man than King Dahomey; make us believe he was a



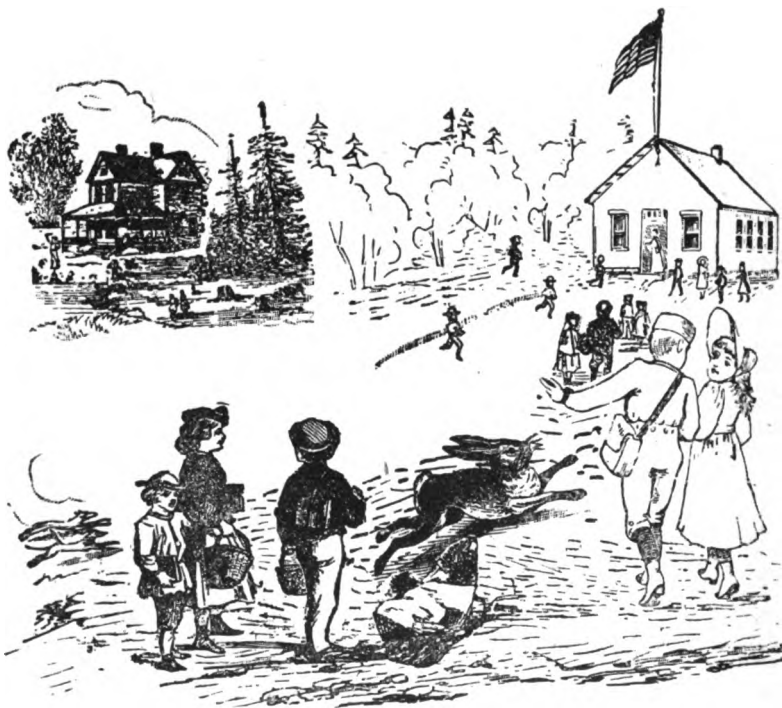
ROSARY CAPTURED IN A CHICAGO COMMON SCHOOL.

monster who had a big black hole somewhere, whereas it is not the black hole that was painted at all. It only shows the spleen and venomous nature of all the infamous followers of the Black Pope and his sister.

Nicollet, the great Frenchman, dared to say a word against the work of the Jesuits in France and how quick they planned to take his head off. Men dare not say a word against the Roman Catholic machine or their head comes off. The crime of Prof. Ford was that he had taken part in a patriotic meeting. His name was on the programme. It is time we let it be known that an American can attend a Patriotic meeting without Brennan taking his head off. Miss Kane is another sufferer—will she please stand up? (Great applause greeted the lady as she arose.) Mr. Brennan and the Black Pope's sisters had something to do with Miss Kane, and he will wish before next spring that he had left her alone. I know something about the Humboldt school from which the lady was expelled. It was my privilege to start a church out there, and I know just how strong the Catholics are in that district. A young lady was converted in our meetings at Humboldt Park who was in a convent school for eleven years and she became a first class Methodist. Miss Loretta Kane was once a Catholic, hence her trouble. We have already received requests from 150 such since we commenced these meetings and from two ex-priests, and we are going to have more. (Applause.) We know from these how the Catholics feel towards our public schools and towards Protestant teachers in them, and unless we are very much mistaken Pope Brennan will receive such a lesson before next spring that he will be sorry he ever interfered with Protestant teachers.

If Loyola could have seen what the Black Pope's sister is doing to-day he would not have pushed her from his breast, and said "Go away from me." If he could have seen her influence in Chicago he would have done differently.

But the Jesuits have been strange fellows from the beginning. You never know where they are. They take any guise and go where they please, profess to be Protestants to accomplish their purpose, appear in any mark and dress the same as other people and mix with men in order to find out all they can, and you may have men and women in your employ who are the tools of the Jesuits. There were some good ladies in those early times the Arnold sisters who were sent out because they did not smile at the Jesuits, and they were frowned upon because they liked the Jansenists' party instead of the Jesuits. There are as many splits in the Catholic church as there ever was in the Protestant, but they have not split in their political purposes, and in our country they have managed in many places to get into power. The Jansenists' nuns were under Marie Angelique, yet because they would not bow down to the Black Pope they were abused. They were not Protestants, but were treated about as bad as Protestants ever were. On that subject I would rather read to you what Nicolini says. You may



THE ROMAN DOGS CHASE RABBITS NOW. THEY WILL BE AFTER THE CHILDREN NEXT.

think I would rather read than talk, but I want to get my quotations all right. He says on page 268: "The Jansenists were the first who experienced the hatred of the progeny of Loyola." They attacked the order openly. They



MRS. BLANCHE E. E. REYNOLDS,

**WORSHIPFUL MISTRESS OF LADY WASHINGTON LODGE NO. 15, LADIES' LOYAL
ORANGE ASSOCIATION.**

were not considered more dangerous than the Huguenots, but because of their relation to Arnold they received vindictive persecution. Cretineau, page 366. Vol. IV. Again Nicolini says page 270, yet the noble resistance of the nuns could not be overcome, and the persecutors could only have amended of Port Royal by leveling it to the ground. This did Pere Lachaise the confessor to extirpate the Huguenots.

We lay stress upon this point because it shows that the Jesuits never forget an injury and pursue to the remotest extent and with the utmost vindictiveness the offences they have received from their ancestors. They are full of curses of bitterness, and cherish revenge from generation to generation. I will read a little further on that subject.

In my hand is a little document showing how they tried to get rid of the nuns who would not bow down to their will, and those were the very sisters of whose uncontaminated life Bossuet said they were as pure as angels. The whole spirit of Nicolini's statement is directed against the persecuting spirit of the Jesuits. But these noble and magnanimous women were driven from their homes and sent away through foreign lands or placed in dungeons in bastille. Even this did not appease the animosity of the Jesuits and finally under Pere Lachaise hundreds of them were butchered. The nuns were in their nunneries and churches when Lachaise drew up with a horde of barbarous soldiers and the nuns were taken from their homes and butchered in cold blood. Some of them flew to the churches for protection but they were torn from the altars and ruthlessly killed; Some went to the cemeteries and clung to the monuments of their fathers or mothers, but they were not spared; All were cut down and hewn to pieces just because they would not bow down to the will of the Jesuits. This was not Protestant butchery but was the bloody work of Jesuit murderers. These men who train the young and give their attention specially to the education of the young were the very ones who tore down the houses where those poor women lived, tore down monuments, committed sacrilege, and slaughtered thousands of innocents, and then turned in ploughs seeking to cover up the flesh and the bones of those they had slaughtered, but they could never cover it up; They could not get a plough which could plough a furrow so deep that it would cover up their awful crime. They sprinkled the pages of history with innocent blood, and like David of old if they have any conscience at all they must say their sin is ever before them.

Now to such a party of men as I have been describing, sister Catherine Drexel joined herself. Let not a word be said against her. We know it is one of the schemes of the Jesuits and their greed for money. They favor rich marriages knowing that at last the money will tumble into the church of Rome. They have their eyes just now on the millions of one of Chicago's richest merchants and have already forced an alliance into that family, and they also have an eye on the millions of other wealthy merchants. That is one way they get their millions. They seek the money of men and form alliances with rich families. They know how to gather in the gold. They knew Kate Drexel's intentions long ago. That woman has a big heart; I have seen some of her work in the West. I knew her school in Pine Ridge; know she is a noble woman and am only sorry she has been led to join her-

self to such a party and to see her millions go into the Romish channel. It will go down into the pockets of the Jesuits to enrich the brothers and encourage them in their great conspiracy and plot which the Jesuit and his sister are now concocting against Uncle Sam and the Little Red Schoolhouse. Sister Cratherine has a church in Philadelphia and it is a great work.

It is strange that this church that worships woman and deifies woman should hold woman so loosely in its esteem. Very strange. You would naturally think that this church which deifies the woman and has prayed so long to a woman would know how to treat a woman properly, but instead of so doing we know she is treated shamefully and is abused. For the woman Mary, the mother of Jesus, the Carpenter of Nazareth, I have the profoundest respect, but for the idol Mary to whom the Catholics pray when they cross their bodies I have nothing but pity and contempt. Let me say that that church has fettered the mind of women and cramped it worse than the Chinese shoe ever cramped the foot of a woman in the East. Bishop England, when he commenced his work in the South had the sisters to arrange for school matters. While they educate the young women and girls, they frankly declared that the education of the mind of the man or the woman they do not believe in. They yet cry down co-education where brother and sister can be educated and take the same course together, because it produces thinking people who cope with the great things of the world. They will tell you that the only place for a woman, outside of her home, is the sick chamber. They believe a woman's mind ought not to be educated, whereas we are glad that woman is no longer the favored slave of any man who upon a sudden freak may throw her out and seek a fresher face. When Romanism ruled the world nowhere were women educated and too frequently they were played with as toys or used for viler purposes, but as soon as Protestantism arises the feeble woman is educated and placed in her proper situation in the world. Christianity has brought out the refinement of woman yet in that church which hangs a picture of a woman in all its edifices and which prays to the image of a woman, woman is the most degraded where that church holds universal sway. (Applause.) We want none of that in America. (Applause.)

They profess to worship Christ but their pictures and statues are always of a dead Christ, never of a living Savior. He is always on the cross; his limbs are limp, his brow is livid, the cold sweat is on his face and the blood drops, where the thorns pierced his brow, are still to be seen. It is all real; they have had him on the cross for centuries when in fact he was there for a few hours and only in the grave for a few days. They keep him on the cross for centuries? Oh the world is waking up to the fact that there is a living Savior and his spirit is touching the world, and wherever he comes, woman takes her proper place at the right side of man. (Applause.) When Bishop Bedini, of Rimini, was in this country (I now quote from the history of the Catholic church of the United States, and if you go to the city library you will find the book,) he said he had a Madonna so beautifully painted that she would raise her eyes up towards heaven. (Laughter.) By the telling of that story and selling pictures of this Mary, he raised a large amount of money to build a new church. You might ask "Would American Catholics believe that?"

They believed so far that they bought ten thousand copies of that Madonna here in the States. We don't want any Madonnas with rolling eyes in ours. (Applause.) We would rather have a woman with flesh and blood to roll her eyes on us. (Applause.)

Under the rule of Romanism, before Protestantism broke on the world man made laws and bound women down as a chattel and a slave. Brave women in the State conceived it to be the right of woman to go before the legislature and ask that it increase the age at which a woman could consent to her own ruin, which heretofore was barely away from where the girl touched her teens. We are waking up today to the necessity of throwing more protection around women. We are trying to strip off the garments with which Rome tries to cover her own dark deeds. We are tearing off their black robes and showing them in all their foulness and horror, and by and by we will have the truth stand out in all its beauty and perfection so that the simplest may know it and love it. So long as Rome remained powerful, woman's condition was made hard and almost intolerable. The English divine was about right when he said the Lord made woman, not from the soles of his feet that man might trample on them, not from the palms of his hands so that he might hit her and hurt her, nor out of his head so that she should be above him. The Lord made her from the rib of man so that she could be equal with him and live near to his heart and be protected under his arm. (Applause.) That is the opinion we have of women. The divine just referred to says: Women have two nice little hands and two nice little feet, two nice little eyes to roll upward like Bedini's Madonna, and one tongue which is intended that she should see twice as much as she tells. But he continues that the Lord made man the same way with one tongue; but he hitched man's tongue on the end whereas he swung the woman's tongue in the middle so that it was on a swivel and so that she could have one end resting while she tired the other. (Roars of Laughter.)

Now you can laugh about women as much as you please, but if every woman was to go to China every one of you men would go to Peking. (Laughter.) We do not believe in the laws held up in the Old Testament and under the old form of Jewish religion, where they stoned the woman and let the man go free when both were equally guilty. We want one law for both. This may not be ex-Cathedra teaching, but it is what the growing law of this day demands. We don't want the teaching of the Black Pope or his sister to control the public schools and our free institutions which have taken off the shackles of women. Rome has an order in her schools against our sisters learning but fancy needlework or a little painting and music, whereas we believe that girls may acquire knowledge of the best books in the curriculum of any University and still be the queen of home and love. When it became my good fortune at the close of my studies to stand upon a college plat-form and graduate, a beautiful little girl that studied with us took the prize and there was not one of the graduates but said "That is right, she has earned it." She easily took the first place in scholarship because she had worked for it. Yet Rome says woman cannot take higher education like a man while we know that in intellectual powers she is often the superior of man.

In spite of all the anathemas that Rome can hurl against woman's education, I would to God we had more women fit to be statesmen and lawyers and the great light that I see in the future is that Auntie Columbia is coming, and is going to clean out Uncle Sam's office for him. (Laughter and applause.) You know men never were good housekeepers. A man cannot take care of his office, but a woman must come in now and again to straighten things, and Uncle Sam has been running office for so long that it is about time Auntie Columbia came. The White House ought to be thoroughly cleaned by the women. (Applause.) The Democrats said we will clean the Augean stables, A voice from Iowa said, "You will never clean it out. You will only steal the dung forks." (Laughter.) Our women will clean it out and not steal the dung-forks either. Only one woman defaulter has ever been in this country. Let the women come on if they can do the work better than we can. The women are doing wonders. It is fitting that we have a woman President to-day. It is a pleasure to see these loyal women on the platform Sunday after Sunday. Think of what the ladies did in the Revolution, how they toiled patiently day after day. In the Rebellion too how grandly they toiled with the wounded, on the battle field and in the hospitals. She has come to the front of the present battle and is here to stay. (Applause.) She will clean out some of the Republican buffets and the Democratic cobwebs, she will make a great cleaning one day in Uncle Sam's domain, and we want to furnish the soap and see that she does it well.

In the name of the outraged woman, in the name of our own dear sisters and mothers that we love, and especially in the name of my own dear mother, whose lap is the softest velvet, whose faded cheek is still the loveliest rose, and whose deepest wrinkle is more to me than the fairest maiden's blush, do I denounce Rome's treatment of women! My mother was a true Protestant, but who had the curse of Rome upon her from the time she married my father, her great sin was that she married a Catholic. God knows how dearly I loved her, her whitening hair is dearer to me than the finest tress on a maiden's neck. In the name of outraged women put the Black Pope and his sisters where they belong, but don't let them stay under the flag that they cannot love. (Applause.)

If Europe was blind in dealing with them, let us have our eyes open. If they stained the pages of the history of Europe with woman's blood, let us wake up in time and not let them repeat their history in our land. We should profit by the experience of France, Italy, Spain and all the countries of Europe. If we do not, great blame will be upon us and our glorious government will be a meaningless nothing. As long as the Black Pope has anything to do with the government his designs will be against our constitution and against our Little Red School House. We must see to it that we kill the fever in this country in the right way. The proceeding at San Francisco, at Duluth and at Boston, all go to prove that there is a fever in this country. This large audience gathered here, packing these aisles and standing around about these altars, show who are interested in this cause and also prove that there is a fever in this country. You are not here because of any power of mine. There is a sliver in the foot of Uncle Sam and it makes the fever, and we want to pull the sliver out and have his big toe heal up and then have him

put on his big boot and kick the Black Pope's party clear across the ocean.
(Prolonged applause.)

PATRIOTIC POEM.

The Rejected School Marm.

To the board of education
Came a maid with application
And her heart went pit-a-pat.
"What's your name" said Mike Maloney,
"Sure sir, and 'tis Mary Mooney,
In the school taught by the father
I did all my knowledge gather,
I can teach the catechism,
And the rosary and a' that.

Then the Brennan's and Maloney's
Joined by all the Clan. Mahoneys.
And the Catholic Irish cronies,
Tossed their hats in hellish glee.
"While we know these schools are godless,
Long as Catholics are jobless,
For the little Yankee creatures,
We will furnish all the teachers
And we'll put each public school house
With McGinty in the sea."

But this maiden was rejected,
And her face now looked dejected,
For some of the board suspected
She was one of Rome's own tools,
And in spite of priests and sisters
Who are nothing but sin twisters
There were men upon that board who said
"We'll guard our common schools."

Then from Rome there came a howl, sir,
From a man who wore a scowl, sir,
And he swore by cheek and gowl, sir,
That our Uncle he would kick
Saying, "build in all the nation
Parish schools of low gradition,
And while Uncle Sam is sleeping
All his pockets we will pick."

"If they would collect our taxes
We will get our guns and axes
For the church must be the axis
Where the nation turns around,
Word from Rome will be sent forth
Through the South and through the North."
"Shoot the tax collectors down."

So this man across the water
In defense of his church daughter
Said some things he had'n o' ter
And he gave Sam's hat a kick
And a little more he knows
For he groans o'er broken toes
In that hat was placed a brick.

LECTURE VIII

The Rev. O. E. Murray's church, at the corner of Wabash Avenue and Fourteenth Street, was jammed Sunday, February 22, there being not even standing room for the crowd that sought admission. The platform and organ were handsomely decorated with flags, while at the right of the speaker stood a "little red school-house" mounted on a pedestal which was draped with the glorious stars and stripes. The proceedings were opened by the audience rising and singing "America" and other patriotic hymns, and when the orator of the day, the Rev. O. E. Murray, entered the sacred edifice he received a perfect ovation.

There was a very large delegation of camps of Sons of America present in full regalia, also a commandery of the same order, while the ladies who belong to the order of the Daughters of America, also in full regalia, graced the proceedings with their presence. Mrs. Geo. P. Smith, President of the Daughters of America, presided, and after making the usual formal announcements, spoke as follows:

"FRIENDS: This afternoon marks and eventful epoch in the history of the Daughters of America. Woman in all ages has borne her share in the great conflicts of the world, and not less to-day than 28 years ago is she willing to stand firm by the stars and stripes, and shield it from the contaminating hands of its enemies. That is the reason we are assembled here to-day, for a two-fold purpose: First, we wish to celebrate the birth of him who was 'first in war, first in peace, and first in the hearts of his countrymen.' We let our eyes go back and view the picture of Washington, at Valley Forge, in humble supplication to Almighty God for strength to save his country, and we do not wonder that he was given the title of 'Father of his Country.' [Applause.] Undoubtedly there are great heroes now, and were great heroes before his day, but the first love of this young country was Washington. She realized the nobleness of his nature and the trust he had in God, and the love which she gave to Washington then is still her declaration, and will be the last gasp of her expiring love. When the storm of battle rages high, the name of Washington shall nerve every American arm and lead them to victory.

"I said we were assembled here to-day for a two-fold purpose, and the second object is we wish to place before you some of our principles. We are a purely American organization. In order to become a member of our organization it is necessary to have been born on the soil or within the jurisdiction of the United States. We think children born on its soil, reared in its school-houses under the protection of its glorious flag of freedom, can love this country as none others can. While we recognize all loyal and patriotic law-abiding sons and daughters of our country, we think it right that we should restrict the membership of our organization, and have it composed strictly of native-born Americans. [Applause.] That we should perpetuate and advance those glorious principles and liberties handed down to us, as indicating the character and opinions of our forefathers. We are strictly opposed to the union of church and state. [Applause.]

"The constitution of the United States was the first decree ever entered in any high court or nation forever divorcing church and state, and we want

to see it preserved inviolate and upheld in its integrity, for on its preservation depends the safety and welfare of the Republic. We do not want and will not have any appropriation of our public school money for sectarian or other purposes, for we all believe that free education makes free men and free women. [Applause.] We love our country, and we respect the memory of those great men who devoted their lives to make her what she is, and who placed upon her head the constitution of this glorious government, which at the close of the nineteenth century is without parallel, and whose glorious flag whether on land or on sea guarantees to every one liberty, freedom of speech, free education and freedom of thought and religious worship, [Applause.] Our glorious system of free schools are thrown open to everybody. The child of the poorest man has every advantage and opportunity to become a great scholar, and there is no position of honor or trust to which he may not aspire. The little red school-house carries its advantages to every boy and girl, and no matter how humble their position in society may be. Europe teaches but a few chosen ones, but America says every one of her children shall have a thorough and free education. [Applause.]

"Education is the corner stone, the very foundation of this government, and it stands us in hand to see to it that no foreign influence undermines our constitution. We must stand by our educational institutions. Knowledge is power. It has made us the proudest nation on earth, and we, the daughters, wives and sisters of America, realizing the necessity of stirring ourselves for the protection of our school system, for which our fathers fought, and for which our land was bathed in blood, have organized ourselves together in this order that we may do what we can for the protection and care of our American institutions, which have been bought and paid for by the lives and blood of hundreds of thousands of men, many of whom lie sleeping in graves far from home. We fully realize that a sacred trust has been placed in our hands by our Master to use courage to protect our trusts that posterity may honor us as we honor our ancestors. Our watch word should be 'our freedom, bought by the blood and suffering of our forefathers, we must protect and defend and leave to our children untarnished.' Our nation, under the blessing of God has been borne through many trials and sufferings by its brave sons and daughters. During the dark hours of the Rebellion they ministered to the necessities of her brave sons who were fighting in the field, and through whose blood the foul stain of slavery has been washed from our bright flag, and if need be in the future her patriotic daughters will give their lives willingly as a sacrifice to maintain and defend her liberty. [Applause.] My country, are thy sons and daughters now afraid to meet an enemy of thy freedom? Never; they never were dismayed and do not intend to be so now. [Prolonged applause.]"

And now, my friends, I have only to introduce to you the Rev. O. E. Murray, the orator of the day.

As the Rev. O. E. Murray came forward he was received with a perfect storm of applause and said: "Brothers and sisters, ladies and gentlemen, American and adopted citizens, all of you: I can hardly express the great pleasure it is for me to be here in a room like this and to face this interested and interesting audience. And yet your speaker hardly knows just how to

begin this afternoon. Only a short time ago he was informed that he could not join one of the patriotic orders because he was a born Romanist; and did have some hope that he might be able to join these sisters, but now he is shut out of that. Our President tells me that I can not join the Daughters of America, and my heart is sad. I was not fortunate enough to be born in this



country. It was not my fault, and I was not consulted in the matter. [Laughter.] If my mother had had her way I should have been born in America, for she told my father that he ought to have taken her across the ocean for her wedding trip, and because my father didn't take a wedding trip I am not a native American. At any rate two-thirds of me are American and the other third slipped through without any fault of mine. [Roars of laughter.]

I am an American through and through. [Applause.] If you will not let me join your orders I will make one of my own. I am going to make an order that I can be at home in. [Applause.]

"This is an auspicious day, a day for memory, a day for retrospect, and a day for prospect. It is the birthday of the greatness of all our liberties. Yes, Americans to-day, all the world over, sing of and speak with pride and even pray the name of Washington. [Applause.] Could you go to the city named after the Father of our Country, and march up to the great statue of John Marshall, made by Story, you might discover on its pediment the beautiful design where victory leads young America. The beautiful child that she is, leads victory there to the altar of truth, of love and of liberty, founded by Washington himself. There she is supposed to be in the act of swearing fidelity to the Union. Young America presents a beautiful appearance in that design. Beautiful as she is, Washington, as our President just told us, was her first love. Washington, the first President, was the one that reached out and claimed her hand; he wooed her, he won her, and here we have linked together young Washington and liberty. Columbia and the memory and liberties secured by both have come down to us untarnished through years.

"One hundred and two years ago the great inauguration of Washington took place. It was a solemn company gathered there to witness it, and when that oath of office was taken all the people responded. The hearts of all were loyal then and the people took the oath with their President; but could all our people take that oath to-day, or enter into its spirit, or say 'Amen' to that loyal declaration that the President makes when he enters upon his office? That first inauguration marked an epoch. It was indeed unique; it marked a land of free homes where all the poor, persecuted honest men might come. It opened out a land where should be worked out the idea of the world's regeneration; it brought before the gaze of the world those noble characters whose lives should be devoted to liberty. Seven years of war, then five years of chaos, and then, as the great Father of the Universe brought beauty out of chaos in the beginning--brought order out of confusion--so the spirit of the Father of our Country brought through the troubled waters the little ship of state to the goal where peace and prosperity and glory awaited the young nation.

"The spirit of Washington wrought in these stormy times. He it was that held the helm of the ship of state and kept it on its course until now the old ship has made the voyage of a century. We are on her now, starting out for a second century, and she has only just left the port. The first voyage was one that seemed stormy, surrounded by danger and by hurricanes. At first she passed through perilous times and came pretty near being wrecked; on more than one occasion, even her masts were shaken and her sails were tattered, and though she passed through rapids and in close proximity to treacherous rocks, she completed her first voyage of a century in safety and the old ship of state hove into harbor with the bright glory of the eternal sun resting upon her flag and upon the young nation, and we feel that the spirit of Washington is with us still. [Applause.]

"We are thankful to-day because all the threatened dangers of the old ship of state are over. You can never make a slave ship out of that old ship

of state, thank God! [Applause.] The heroes of the past have made it impossible that ever again shall you run an iron bar from one end to the other of the ship of state and chain the hands of either white or black to that bar. All on board of that old ship are free, and as long as she sails the ocean and the old flag waves they must remain free. [Applause.] When the ship started out there was hesitation; so in the launching of any ship. The philosophy of all beginnings is attended with somewhat of trepidation. When young people start out on their voyage of life there is a trembling heart somewhere afraid of the outcome, and when a ship starts out there is always someone watching with a nervous fear. So was it when the old ship started out under the great Washington.

"There were not so many on board then as there are now. They only had three or four millions on board in this country at that time, whereas now we have sixty millions. We have as many in some one or two states as they had then in the whole nation. Washington had back of him only a few thousand farmers. Some dude would call them 'hayseeds.' [Laughter.] That is all he had at the back of him; but you may laugh at your farmer all you please—laugh at the farmers who hold the deadlock in the state legislature all you please—[a voice, 'God bless them!']—but I say to you the farmer is coming, and if you don't comb the hayseed out of your hair pretty soon he will come and comb it out for you. [Applause.]

"The spirit of Washington is back of the farmer. He was in that hour proud to have the farmers to support him. He was glad of the farmer's vote, glad of the farmer's gun in his day, and so may we be again. Not long ago it was my privilege to look upon a picture. In the center of the group was an old farmer; the team was resting, the lines thrown down and the plow tipped over on one side, and the old farmer leaned upon the plow resting, lighting his pipe and thinking. All around him were pictures—the minister who said 'I preach for all;' the lawyer who said 'I plead for all.' Then there was the shoemaker pegging away at his last, who said, 'I peg for all;' and the tailor was stitching away at a garment, and he says 'I stich for all.' There was an old doctor who said 'I physic all;' and you come around to all the trades and professions, but underneath you find the farmer who says 'But I feed you all.' [Applause.] And the farmer is now beginning to make himself heard and make himself felt. Washington loved the farmer, and the politician and the statesman of the future will learn that the farmer is not to be sneered at. We have more wealth now in some of our states than Washington had at the back of him, but with our added wealth and with our added population we have added responsibility. We may not do as well with all we have entrusted to us as George Washington and his old hayseeds did with the little they had at their command.

"Many things have transpired to grieve the spirit of George Washington. If, as we believe, the spirit of the Father of his Country hovers over us, and still does not lose his interest in the country he founded, that spirit must have been grieved many times in the last century, and yet it never has left us. It hovers over us and is nearer still, and just how near those who have loved us 'stray to meet us we may never surely know, till their welcoming shall greet us and we launch our barque to go.'"

"This is the birthday of that great man. We count our passing time by years—birthdays; nations count time by centuries. So here we stand a little beyond the first century past since his inauguration, and we look back where great Washington stands out in life and in character as the patriot with a love of union, a devotion to liberty as bright and as beautiful as the stars of heaven, and see his great love light the darkness for future generations to walk in. We see the heroes reaching out to take in the spirit of Washington in this great nation. On April 30, 1889, in this city the Hon. Chauncey Depew, of New York, said 'there were no clouds over our head and no convulsions under our feet.' He had been eulogizing the nation and Washington and he thought there were no dangers. It is not true patriotism, true love of native land, that leads one to shut their eyes to her faults and to all possible dangers near. I have heard it said that it is possible to so love a woman that you can not see her faults, but you do not want patriotism to be that kind of love. You want patriotism to have both eyes open, to see all the faults, to guard against all evils, to make this the purest and brightest land, as well as the richest, under the sun. [Applause.]

"Had Chauncey Depew but brought his ear down near to the heart of suffering humanity—had he brought his ear down to where the cry of the poor is heard—he would have known there is a murmur and a rumbling underneath. He would have known had he but stopped to listen that there is in this nation the sound of the grinding at the mill, the sound of a grind that is not the grinding of corn and of wheat, but the grinding of the sword and the loading of the musket. Close your eyes to it if you will, talk in glittering generalities all you please, but there are swords sharpening in America to a razor edge, and muskets are being loaded, and we in our generation may be called upon to settle these things. [Applause.]

"We may love our country, but if we are not careful we may live to see enacted over again that judgment of Solomon's. You remember that when two mothers came to him each claiming one baby he took a sword and would have cleaved it in twain, but the rightful mother said 'Oh, no; give it to her if she wants it. I would rather have my baby live than have it killed.' We have one nation, one baby of our own. There was an old harlot who would not have the baby. She said it was not her baby; did not look like any of her folks, did not have the mark of her upon it, did not speak the brogue and did not smell either of parates or sauer kraut, but now that baby amounts to something. Now that baby has grown up and has wealth in its pockets, and we will call that baby the common school. I would call that old harlot—but then it is needless; you know her. The rightful mother is Americanism, and what we are afraid of is that the rightful mother, sooner than see her school divided by the sword of some Solomon, will say 'spare my child and give it over to the harlot.' [Loud cries of 'never, never, not much.']

"I am glad to hear you say that, and yet you are only a small fraction of Americans. If all America felt as you do and as those gentlemen who answered the schoolboard in our last night's papers feel—[prolonged applause]—we should have no fear then of what Pope Brennan can do with the child. We should have no fear of any sword dividing the child of America in twain. The common school is the child of Protestant America—

the common school is the foundation, the bulwark of American liberty—and the old harlot, now that the baby amounts to something and jingles the chink in its pocket, seeks to provide for her own wants by putting her hand into this child's pocket and taking out enough to pay her own school bills. Her baby is a dead one. [Applause.] The Roman Church was ever dead. In every land where the Romish school is established it teaches a dead idea, it teaches a dead man's thoughts, they worship dead men's bones, they have the picture of a dead woman whom they deify as God and worship her and give to her all the attributes of God, they worship in a dead tongue. It reminds us of Coleridge's 'Ancient Mariner'—of the ship with dead men at the ropes, dead men at the helm, dead men in the rigging, dead men everywhere. God deliver us from a crew that are all dead and that are resuscitating a dead child and trying to rob the living one. [Applause.] Your hearty applause just now gives me heart; your earnest response gives me courage for the fight which is at hand. There is a tune in my ear which comes down through the noise and discord, through the battlefield, through the scenes of carnage, through the field of blood. It is the shout of victory ringing when the school shall be ever free. It is coming, it is nearing. [Applause.]

"This is the day when men will visit the resting place of the Father of our Country. Patriotic people love to visit the graves of heroes. France may be found around the mausoleum of Napoleon at Paris. You will find people always standing near the vault of the Iron Duke and a crowd around the resting place of Cromwell, in Westminster Abbey. There is a well-beaten path to the grave of Shakespeare, the bard of Avon; another well-beaten path to the grave of Burns, the bard Ayre; while the tomb of Grant is a disgrace to the city of New York. Have we forgotten what he did for this country? No wonder old Sherman did not want to be buried in New York. I would not like to be found dead there. [Laughter and applause.]

"The grand monument promised to Grant in New York in remembrance of his having resided there has vanished in the thin air. The papers have discussed and some have cursed it, but the monument does not come, but the real reason is here: Put a Protestant government in the city of New York instead of a Catholic government and you will have a monument ere long. [Applause.] Grant was a Protestant. No Romish Priest ever smeared him. [Applause.] Grant uttered plain words in defense of the common school. Grant would not be tricked into any kind of a compromise with Romanism, and that is the reason he has no monument to mark his resting place in New York.

"The Hon. William E. Mason delivered a very eloquent speech at Central Music Hall, in this city, at the centenary of Washington's inauguration, and he told us that he very often with others went to the famous tomb at Mount Vernon, and that he often met rebels there at the time of the great fratricidal strife, but said he, 'They always left their arms outside;' they would meet in there around that great tomb, moved by the spirit of that great man, and were brothers. What a beautiful picture! When all the nation was tossed and rent with strife, when battles were raging, that amid the thunder of cannon and the rattle of musketry, there was one spot where even the combatants themselves might go and leave their arms outside. They were all brothers there.

So we have these great places where the spirits of great men move us and draw us to feel something as they felt. The reason that men feel so in regard to Washington is because he was liberty incarnate. All follow him and draw near to him for he represents freedom. The sigh broke forth in Egypt as the children of Israel were driven forth under their task masters to make bricks without straw. That sigh became the faint rumble among the slaves of Rome; it increased to a murmur among the serfs at Greece and went down through the countries gathering force as it went, and when the storm came to this land it broke out in the thunder clap of war; liberty was gathered up in the bosom of Washington, the great Father of our Country. All feel that he represents our American liberty, and some see in him the highest type of it.

"He enlisted for freedom when her friends were few. He did not wait until it became a popular shibboleth for politician's lips. He did not sit upon the fence and count noses of passers-by until he could tell which way the popular feeling would go. He was not that kind of a man. None of your modern pothouse politician about him. Ever a statesman and a patriot, his pathway was lighted by the eternal stars. He grasped the glittering sword, he fixed his eye upon the north star and shaped his course, he marked out his path and he kept to it, devoted, consecrated and true. Like the steel of his sword was his character. Nor did he rest until America was free, until England at last bowed down to the idea that was too large for the little island to contain, until Cornwallis came and surrendered, and until the Virginian colonel was the great President of the United States. {Applause.}

"Men die, but liberty lives. Reformers are imprisoned, but the great principle they loved goes on. You may shut man up, but the truth he utters is alive; you never can shut it up. You may take your Cronin; lure him to Carlson's cottage; stab him again and again until his life-blood stains the cottage floor and walls; take his body away and dump it in a sewer; but the truth that Cronin uttered and advocated still goes on, and Cronin's soul is marching on, and Washington's soul and Cronin's soul are shaking hands to-day, and are brooding over us, and asking us to open our hearts and receive all we can of liberty. And we will march on for God and for truth. [Applause.]

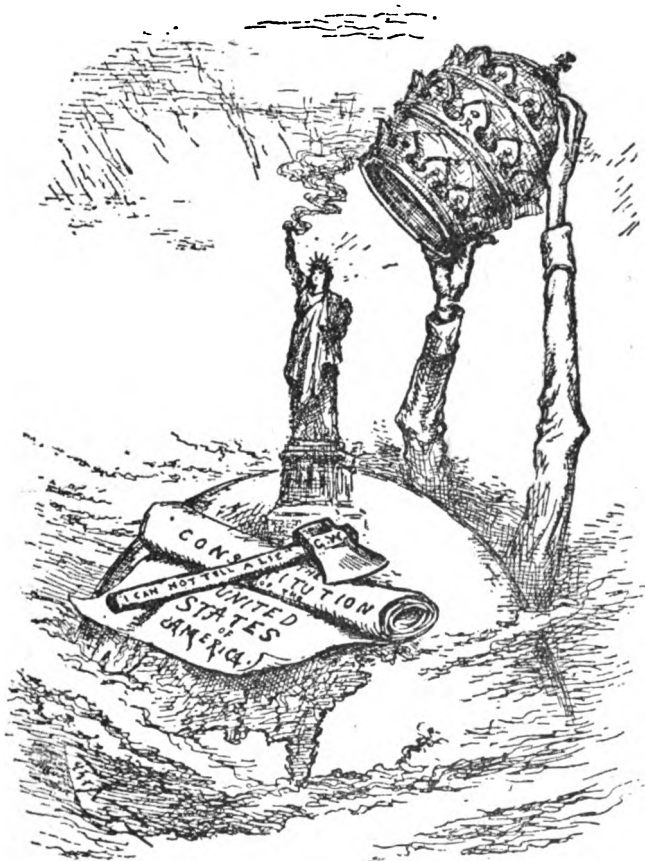
"Washington's great heart beat fast when Warren fell at Bunker Hill. He looked on at Monmouth while the rifle balls fell around him like leaden hail. He saw that loyal daughter of America, Molly Pitcher—(thank God for the daughters of America! They have always done their part and have never been caught on the wrong side of an American question yet, and never will)—[applause]—Washington looked on while the loyal Molly, when her husband was shot down beside his gun, grasped the ram-rod and shoved the load home, and fired into the faces of her foes. That is a daughter of America for you. [Applause.] We had another such daughter during the Rebellion, brave Dolly Harris. She wrapped the flag around her and went out to face a whole crowd of rebels. They could not shoot at her with that flag around her. Somehow or other they had a lingering love for that old flag. We need never feel any shame for the daughters of America, whether past or present, and we will not even except those around us here. They deserve our praise.

"The spirit of Washington was present again at Lexington. He was mightily present at Valley Forge. When the scenes of strife and carnage drove him into the bush to pray, when his brave heart was melted down before God as he looked upon the men in rags and destitution, with their poor, bleeding feet marking the frozen ground and snow. He was present again at Yorktown, when he received the sword of the great Cornwallis. Washington was abroad in this country when the constitution was formed. That symbol did not embody the whole of his spirit. Had that great Magna Charta taken in all of Washington it might have been different with us in the years of controversy. He said there were some compromises there. The constitution was made to fit existing conditions of things that prevailed. This grieved great Washington. The Americanism of Washington was greater than that gathered up in the constitution of our country. He saw the danger. He heard the minor strain in the song of liberty. He heard the American discord in hymn of freedom. He knew that people across the sea would look back and point at our African slavery and call us a nation of liars. He feared secession—he scented the battle from afar—just as Grant snuffed the battle of the future. Grant said that America's great future struggle would not be on Mason and Dixon's line. It is more on the line between the common school and the parochial school. He was with us, and because of these utterances he has no monument to-day. [Cries of shame.]

"In spite of Chauncey Depew's great statement about no cloud and no danger, another eloquent voice, that of Rabbi Hirsch, tells us there are dangers, shoals and rocks, and these threaten shipwreck. Hon. John M. Thurston, in his great Centennial speech in our city, said: 'This Union may be beset by many dangers, its sky obscured by many clouds. This republic can only live so long as it holds onto the original purpose of its creation to protect the lives, to insure the liberties and to promote the happiness of all its people.' And these are not alone in such statements. There are dangers, but if only we obey the same spirit of patriotism that Washington was actuated by, if only we feel the great devotion he felt, if we only adhere to that book which he carried and which is now preserved in the inside of one of the Masonic lodges in the state of New York, this nation shall be perpetuated and Macaulay's prophecy surely fail. We have his book—blessed book—we hold it sacred. In that book you find these words, 'On the 30th of April, 1789, upon this volume was the oath administered to George Washington to support the constitution of the United States.' If we still are led by the blessed spirit which guided Washington, we need not fear either shoals or rocks, but the grand old ship of state, which has weathered so many storms, will bravely survive all that may come. If only we possess our spirits in patience, and let our zeal be tempered with prudence—if only we be firm and calm in this battle—we shall come into the harbor of peace victorious at last.

"In New York harbor, there is the Statue of Liberty enlightening the world. We are all proud of that, but some one has shown us a danger right there. A picture gives the warning. On the rock at Liberty's feet lies the constitution of this country and on the top of it is an ax. Back behind it two great arms stretch up from the ocean. A great pontifical crown is held up, which is like an extinguisher, ready to put over the Goddess of Liberty and to

put out her light. The arms are supposed to be those of Leo XIII, as he reaches across the ocean. You know the feeling on the part of the Roman Catholic Church is ever like that. They have been shutting out the light of liberty from the world wherever they have an opportunity. They do not like to let liberty enlighten the world and would like to destroy it if they could. They want their little wax tapers to light the world, and that is the reason they are so opposed to our liberties; but in place of the wax taper we prefer the

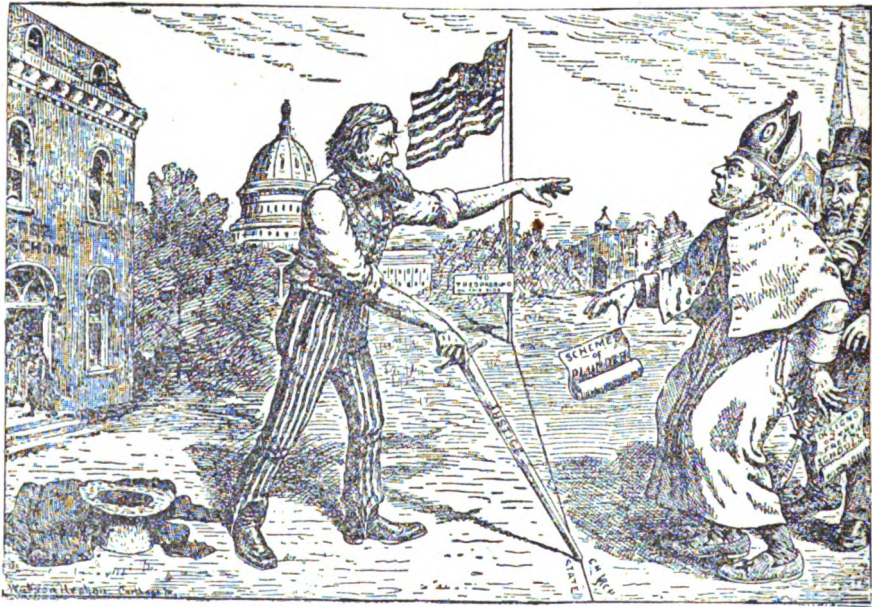


AN ATTEMPT TO EXTINGUISH LIBERTY.

light of God's bright stars to illuminate our Goddess of Liberty, that she may continue to extend her welcome to all loyal hearts who seek our shores and give a parting blessing to all who leave them.

"Do not forget dangers that threaten in this country. Here is another picture: On the left is the free school, and marching over against the free school is the Jesuit priest. He has in one hand a roll of schemes and in the

other hand a roll of designs. He is backed up by a party just like himself. They have their schemes and designs against the common school. But, reflected in the sun, Uncle Sam comes out against him with a sword. That sword is called justice. He stands as near the common schools as he can, and near that common school is a flag staff (as there ought to be), and that flag staff throws a shadow, which makes a line (as it should do), directly in front of the Jesuit priest, who, with his schemes, is on one side of the line, while Uncle Sam takes the sword of justice and stands on the other side of that line and says, 'Thus far and no farther.' [Voices: 'Amen,' and applause.] That is the limitation at the present time. They have come as far as they ought. When one state is already under their power—when they can dictate to the schools



THUS FAR AND NO FARTHER. UNCLE SAM CRIES HALT.

of Wisconsin and send Senator Vilas to Washington—the man who said it would be perfectly right for them to put their hand into Uncle Sam's pocket and filch from the people's treasury enough money to pay their school bills—it is time we cry out, 'Thus far and no farther.' This should be the language of Uncle Sam, and every true American will say 'Amen.' [Nearly the whole audience responded 'Amen.']

"I am glad that some of Uncle Sam's children are here to-day. [Applause.] Let us keep this day sacred. In the spirit of Washington there is safety. He was the founder of America—a man greater than any king. He was endowed by heaven with the power of patriotism, which enabled him to place our liberties on a rock which shall never be shaken. That Promethean fire that comes from heaven is the true patriotism that warms the heart of



MRS. GEO. P. SMITH.

NATIONAL PRESIDENT PATRIOTIC DAUGHTERS OF AMERICA

every true American citizen. [Applause.] Their nerves are of steel when fighting for their liberties because of what Washington did for this young country. It was what he did that has made America what she is to-day. It is possible here for the poorest child to have an education; it is possible here for all to have a chance for life; it is possible here for a man to own his home far easier and quicker than in any other land under the sun.

"This is a blessed land. Where can you find its equal? Where in any other country can you point to the picture of a boy going from the tow-path to the White House? In what other country can you find the realization of this as in Lincoln, of your own state? You had here once his little log cabin and home. You saw him ascend the path clear up to Washington. Truly this is a wonderful land. No other country under the sun can produce such characters as we can show. And all because of the little red school-house. [Prolonged applause.] Here all are kings—born kings—but each must carve his own way to the throne. Columbia stands to-day with her scepter in her right hand unequalled and all-powerful. We are a franchised sovereignty here and must see how we use that power. Watch well the ballot and see that it is cast aright. If we vote on the wrong side it imperils our liberties. In a land where the people rule it behooves us to keep a watchful eye and to be ever alert to the dangers which threaten us.

"We should not eulogize to-day. Washington's brow is wreathed with fadeless laurel. Let us catch his spirit and follow his steps in the present crisis. England has but one queen. All the daughters of America are queens [applause] if they are queenly. The spirit of Washington was brooding over our nation when Andrew Jackson made his famous answer to Calhoun. Jackson said, 'By the eternal, the Union must be preserved.' [Applause.] The spirit of Washington was in the Senate chamber when the great Webster replied to Hayne, a disciple of Calhoun; Daniel said, 'Liberty and Union, now and forever, one and inseparable.' The spirit of Washington was hovering over this great nation when Lincoln at Springfield gave forth the thought that we could not endure much longer, half slave and half free. It was the Father of his Country that moved the heart of honest Abe when he said, 'Here we must have a government by the people, for the people and of the people. [Applause.] The spirit of Washington was with Phillips and his coadjutors when he called upon God, with excusable profanity, to damn Massachusetts. [Laughter.] In the present fight we must be calm. There will be vituperation, there will be calumny, there will be everything brought against us to thwart our purpose that can be conceived. The same weapons which have been hurled at every man who has struggled for freedom and for right we must expect to meet. But God help us to stand firm and never flinch. [Applause.]

"We will look to our father's God. His guidance is needed now. And to Washington, the typical American. We are entering upon a new heroic age. We shall see another Washington, who will lead forth the scattered troops to certain victory. We shall see another Sumner, who will stand for true patriotism, although some Brooks may fell him to the ground. In this new heroic age we shall soon see another Lovejoy, who will print 'the truth and the whole truth and nothing but the truth,' though a howling mob shall burn press after

press and at last take his life. In this new heroic age a galaxy of stars will rise to shine for love of country. [Applause.] We shall have another Lincoln brave enough to strike off the fetters that bind more than three million souls, even though some Jesuit plot shall be hatched to take his life. [Amen.] Oh that we may be touched by the spirit of Washington, until we shall be brave enough to go forth to certain victory.

"Franklin was at Paris as American minister. He attended a banquet. The British minister proposed a toast in these words: 'Great Britain, the golden sun, whose beams enlighten all the nations.' The French minister followed with this toast: 'France, the silver moon, whose radiancy illumines the hills and valleys of the world.' Beautiful toasts, both of them, but Franklin came next with this toast: 'Washington, the Joshua that ordered both your sun and your moon to stand still, and they obeyed him.' [Prolonged applause.] And with the spirit of Washington we can do it again. [Cries of 'Amen.']

"When you compare the great men of the ages you must concede greatness to Washington. O'Connell does not so rank him. Many of you will remember that O'Connell was a Catholic, and O'Connell is said to have been the only man that cast a nettle upon the grave of Washington. Wendell Phillips became the disciple of O'Connell. In his famous comparison he could not put Washington as the greatest man in his thought, because Washington once owned slaves. It is true he did own slaves, well fed and well dressed, and his slaves came to him with his property, but his great heart all the while believed in their liberty, and he was for striking off all their fetters. He was loved by his slaves, and if that be all that narrow partisans can say against our hero, we shall still persist in calling him great. He is so fixed in history by a common consensus of opinion. All great men had their weak spots. Like the great Syrian captain, Naaman, all have had some form of leprosy, physical or moral. This world only saw one faultless man, and that was Jesus of Nazareth. Pilate could say, 'I find no fault in Him.' He was more than man, hence does not belong strictly to this comparison. Build up a pyramid of our great men, pile them up tier after tier, round after round, and when you look for a climax gaze upon your Washington, he who was 'first in peace, first in war, and first in the hearts of his countrymen.' He was the bright star of his age, and shines brighter and brighter each year as the century passes by. Behold him now at the very apex, at the top of all your great men. There, there he stands, and he beckons us to follow him. In his spirit let us ever go onward and upward. Following him we shall march to no music other than that of America. He bids us on, and let us go. On, under the purest flag that freeman ever bore. On, Americans! On to the shining goal! On in the broad path of 'equality, fraternity, and liberty!' On, joining in the march of the patriots who will defend the liberties and freedom of our country against all foreign foes! On, press on, until our nation, now the greatest and the richest, becomes the most glorious and prosperous on the face of the globe! On, ever on, in the spirit of Washington! On, to your country's rescue, determined to win the victory and forever to put back foreignism and exalt Americanism! [Prolonged applause.]"

Mr. Murray arose and read the pledge of the American Patriotic Union, which was received with renewed applause.

"Let me present a document that speaks of last night's meeting. Ten thousand of Chicago's citizens attended the meeting in the First M. E. Church last night to protest against the treatment of Principal Ford, of the Calhoun school, at the hands of Pope Brennan. I would like to know how many in this audience feel like sitting down on Pope Brennan and the way he runs the schools of Chicago. Those of you who condemn his course, raise your hand. [Every hand in the audience seemed to be raised.] I thought Uncle Sam had some children here. Now, let us sing America, and with the benediction the services will close."

Over five hundred names were given to the American Patriotic Union.





SALUTING THE FLAG.

LECTURE IX.

THE BLACK POPE'S CODE.

THE INTRODUCTION.

Wabash avenue M. E. Church was crowded as usual by those desirous of hearing the Rev. O. E. Murray's Free Lance course of lectures. Mrs. C. L. Stimpson, president of the Loyal Women of American Liberty, presided.

The proceedings opened with the singing of "America," after which the Rev. J. C. Strot offered prayer.

The President announced that Mr. Currier, State President of the P. O. S. of A. had some documents which he would like to submit to the audience, and introduced that gentlemen.

Mr. Currier: Ladies and gentlemen—I shall occupy your time but just a minute. We have just been singing of the army that went marching on. Among the corps belonging to that army that is carrying the flag toward the American goal is the P. O. S. of A. (Applause.) During the last state convention which took place the week preceding this they dictated a resolution which, as the representative of the order I have been desired to read here to-day. It will explain itself. It is as follows:

State Camp of Illinois, Patriotic Order Sons of America, Chicago, February 23, 1891. Resolved, that realizing the importance of the work being carried on by the Rev. O. E. Murray, the State Camp of Illinois, composed of delegates representing every camp in this commonwealth, in convention assembled, hereby extend their earnest commendation and support to this movement, which apprizes our citizens of the dangers which menace our native land.

Respectfully forwarded to the Rev. O. E. Murray.

H. T. CURRIER, State President.

Attest: W. A. SAUNDERS, State Secretary.

Mr. Matt Pinkerton moved that the resolution be endorsed by the meeting. The motion was carried by acclamation.

The President:—I have the honor of introducing the orator of the day.

*As reported by Harry L. Edwards, Court Stenographer.

PRELUDE.

The Rev. O. E. Murray who was received with prolonged applause then spoke as follows:

Since last we met a number of happy incidents have occurred, happy because the fires are hot and have spread very rapidly. When this movement was started with the first of this blessed year of 1891, we were alone for several weeks, and in the minds and hearts of quite a number there was a marked feeling of suspense. But there were a few willing to share with us the odium of being called cranks, and these standing shoulder to shoulder the movement was started. Week by week the work has gone on until lately the Catholic papers have been paying us their respects. It is a very nice thing to pick up a Catholic paper and find yourself called a "bigot" a "traitor" and such sweet little names as "knownothings." I do not know what a knownothing is, but the Catholics seem not to know anything else. (Applause.) But of all the weeks in the history of this Chicago movement the last has brought things to a focus. It was encouraging last Monday to pick up the papers and find that all the leading clergy of every denomination in our city except those in close dealing with the Catholics had discussed this question. When I found out that our good Bishop Merrill had placed himself on record regarding the school house, when I read the stirring address of Doctor Bolton, and the eloquent sermon of Doctor Louis Curts, I felt I was not quite so lonesome as "I used to was." (Laughter.)

THE LECTURE.

Let me ask your attention to day to the Black Pope's Code, as the subject of my lecture. The code or constitution of the Jesuits is a very voluminous article, because under that they claim authority for all they do. We Americans claim authority for our existence under the Constitution of the United States. The code of the Black Pope was written in Spanish by Loyola. At first it was imperfect, then it was altered and adapted to existing conditions until it settled at last into its ultimate form. It was finished or supposed to be finished in 1552. Some minor rules were added later. A Latin translation was made of the code by Polanchus, a Jesuit at the college of the Society of Jesus at Rome in 1558. The code was jealously guarded and kept secret, even the Jesuits themselves only knew it in portions. No Jesuit had a full knowledge of the constitution for a long time until it was ordered published by the French in 1761. Then a case came into Court (to which we will refer later) and these documents were brought into Court and read. Parliament ordered them published, and Lavallette a leader of the Jesuit order was ordered to prepare them for publication, consequently if we do not have them as they ought to be then Lavallette is to blame.

When they were written it was a time of great anxiety and danger. The air was full of rumors, and great restlessness and danger was abroad among the people. All were condemning the Romish Church and anathemas were being hurled at Catholics everywhere. At that time Catholicism was very

near its end, and the Nuncio was against the Black Pope, and as his words were the Pope's words they are very good evidence in this Court.

Our aim is to convict the Black Pope upon evidence furnished by the Catholic authorities. Adrian IV was one of the Popes. He said "all was confusion and that originated by man's sins, and above all by those of the clergymen and prelates—that for many years the Holy See had committed many abominations; that numerous abuses had crept into the administration of spiritual affairs; all had been perverted, and that 'corruption descended from the head to the body, from the Sovereign Pontiff to the prelates, was so great that there could hardly be found one who did good.'" *History of Council of Trent, Paolo Sarpi Tome 1 P. 47.*

Now, had a Protestant said that he would have been called a "crank," a "bigot," had hurled at him the same abuse and the same epithets that they apply to me, but that is from the infallible pope, and you may be sure that this historical document does not tell all the truth. Has he told as much about the corruption in the Romish Church as might have been told? A certain priest not knowing what topic to preach upon to his congregation took a nut and said: "My good people: that little sack around the nut we can take off very easily; that is Mohammedanism." Then he tried to crack the outer shell. He tried and he tried and still could not crack it. Finally he succeeded, and said, "that is a good deal harder to dispose of; that is Protestantism." Then he took what he supposed to be the kernel and held it up and said: "This is the Catholic Church." But when he happened to look at the kernel, he said: "Why, it is quite rotten." (Laughter.)

They do now and then tell the truth about themselves, but they never tell more of the truth than they are absolutely obliged to. Do you wonder that with such self confessed corruption the reformation fires when once kindled spread so quickly all over Europe? Do you wonder at the rapid progress truth made? Within the Romish church herself all was confusion and Catholics everywhere were alarmed. They could not answer Luther: they never did answer him. They tried to answer Henry VIII, but Henry VIII was always a Catholic, and though professing Protestantism he never gave very good proof of his conversion, and we prefer to think he was a Catholic with a Protestant label all the while. No reply was made to Luther except to lie about him, and now Catholic papers in America come out, and not content with slandering Luther says he committed suicide from remorse. They tried to dispose of him in that way, but the facts of history are too plain for any such work as that. The Catholics have learned something since the time of Luther. Their great strength now lies in keeping everything united: from the lowest sinner to the highest saint they have always kept them together for political purposes. Their aim is to scatter everything else and that is the reason they put an element into the Farmers Alliance that scattered it into twenty-nine fragments. That is the reason they will get their people into every organization, and you want to look out for that same thing here and see that you are not divided. Hold firm. We are in the right, boys, and if we go down, let us go down together, but fight until the last man falls.

In those days when Romanism was all divided up, the historians tell us the Bishops would call the Pope an old tyrant. The Pope of course would not answer back in that kind of spirit. He is a very dignified man and would straighten himself up, and you can imagine what a dignified Pope would say. But this Pope with all his dignity said "you're another," and more than one Pope called the Bishops of that day a lot of disobedient wretches. That is the way they talked until Luther stirred them up. And if we mistake the signs of the times there is a storm brewing which will gather in strength until it comes with such fury on their heads that they will wish they could hide from that awful storm. (Applause.) Now when these good people quarrelled among themselves, and the Bishops say the Pope is a tyrant and the Pope says "you're another," and calls them a lot of disobedient wretches, what shall we say? We should sing our old college song to the tune of America. "So say we all of us." The congregation sang the old college couplet very heartily and then loudly applauded.

The day was ripe for some movement like that inaugurated by Ignatius. The people were in ignorance, and hence the first Black Pope makes his appearance and formulates his rules and laws. He approves of virtue for the pious and grants indulgence by the wholesale for the vicious. He became all things to all men in the very worst sense of the term. The great central thought of his system is, and in fact the great idea of his code was that there should be no will in his system but that of the General. He was a man who knew all, and the others were to submit everything to him. This function of the Black Pope reminds me of a song a friend of mine sings about the Ostrich that knew it all. The Ostrich said my legs are long and will take me away from all the hunters, and therefore I am not in fear; but by and by, when the hunters came too close this Ostrich put his head under the sand and thought the rest of his body could not be seen, and therefore it was all safe. Of course the Ostrich was pulled out and his feathers taken and shipped over here to a dime museum, and placed in the next stall to the only Yankee Copper born in America. (Laughter.) It is a very dangerous thing for a man to think he knows enough to keep a whole community, and he is very apt to meet with the fate of the Ostrich. But this Pope has inaugurated that system of know-attism.

Every candidate who came to him for examination is put on long probation: he is then made a spy and other spies are put to spy him. Then he must report everything about himself, for the law under the Jesuit system required them to do that in earnest. And the fact that some one was spying them induced them to tell their own story first. Each of the Jesuits who did anything would hurry in and tell their own story for fear some one else would get the start of them. All the Jesuits are closely scrutinized before they are admitted to the Order. Then the candidate on coming into the Order must open his conscience to the Superior. The candidate is supposed to have some conscience when he enters although he has none by the time he gets through his probation. Among other clauses in the constitution you find this "In every house of probation there will be a skillful man to whom the candidate will enclose all his concerns with confidence, and let him

be admonished to hide no temptation but to disclose it to him, or to his confessor, or to the Superior. Taking pleasure to manifest his whole soul to them, not only disclosing his defects, but even his penances, mortifications and virtues." That is taken from their Constitutions.

All that he now does is noted down in a book alphabetically arranged. He must now make a general confession to some one selected by the Black Pope himself. This is the means the Black Pope takes for knowing just what tools to use. There is everything about the man in his book, and it is preserved so that it may be known what he may be useful for in the future. On entering the Order great care is taken in order to make a good selection of the men. They must ascertain the particulars of every person and carry that to the Superior who is to admit him, so that everything about a man



EEP Off The
Grass. (p. 6.)

may be known. But all this knowledge of a man would be nothing unless there was absolute obedience on the part of the candidate. After they come to know their candidate thoroughly and everything about him, then the next thing is a total self surrender, a giving up of his will entirely until he becomes a passive tool in the hands of the Black Pope. By this means they can tell how the members can be handled against any government or against any power where the Black Pope desires to use him. He must obey the Black Pope even if he disobeys God. That may seem a harsh statement, but it can be proven. Their very teaching says that thing. The Black Pope looks the candidate in the eye and says: "To follow me you must suppress conscience: you must put that down as weakness: you must banish all fear of punishment as a superstitious fancy; to follow me you must commit many

heinous crimes and all for the greater glory of God. If the candidate wavers the Black Pope says: "Never mind; to follow me you must do as I tell you. I command it, you do it." Another clause in their constitution declares that no order can involve an obligation to commit murder unless the Superior commands it in the name of the Lord Jesus Christ." You are not to commit any sin now: you are a Jesuit, and you are not to murder or do anything unless it is commanded you by your Superior in the name of the Lord Jesus Christ. The most heinous crimes may be committed under a system like that. Do you wonder that the blackest crimes ever committed in the world have been charged against the Black Pope by the best of our historians? The candidate must agree to obey even to the committing of sin if the Superior commands it. This, then, is the kind of holiness which they adopt and which they teach to the members of their order when they are preparing them for the ministry. The idea is to commit no sin unless the Superior commands it for the glory and praise of Christ. That is the problem, the pure simple problem, and it is not the only problem with which we have to deal, and I say that that oath and obligation is against the constitution of our country, and they should not be permitted to exist here. (Applause.)

After the candidate has taken all these oaths he goes inside. He is following degree by degree, and he is taught now how he will accomplish work to greater perfection as he goes on with the society. In order that a better example may be shown men he is told that he must put away all strong affection for his parents, and refrain from such affection. I never knew until I read that, that one could love father and mother too much. Living all my years tied to my mother's apron strings, loving my dear old mother as the most beautiful woman in the world to me; what a fool I have been to love my dear old father in Dakota all these years, when I might have joined the Jesuits and had forgotten them all, taken the doctrine to believe in no affection or distribution to parents: I could have banished them from my mind and never cared for them or thought of them any more, but oh how thankful I am to God that I didn't do it. (Applause.) Loyola never cared for his parents after he became the Black Pope; after he went into the active work of the order he never went to see his father, the man who cared for him when a boy, when St. Peter did such a poor job of surgery in setting that limb of his. If there is a Catholic here I want you to remember that the Jesuit is the school master of the Catholic Church: that he selects the books and furnishes the teachers largely, and they work under the system inaugurated by that man who tells them that they must forget their parents, and like begets like, and you must not be surprised if your boy forgets you in your old age when you need a prop to lean upon. That will not do for America. Our Constitution wants to draw parent and child together. Can a boy love his father too much? Can an American home have too much affection to bind the family together? I spurn their teaching in the name of America because it insults the flag of our country and comes into complete clash with the spirit of our Constitution. (Applause.)

We have an example in history which shows us exactly what they do. Borgia, Duke of Candia, applied for admission to the Jesuit society, and he

was ordered to come in immediately. But Borgia said, I have not entered yet, and I am going to dwell among my friends for a little while ; but Borgia, when he did come was told by them "You cannot come in now, you did not come in when we wanted you, and the first principle of this society is obedience." The same power made him wait for three years outside the College of Jesus, and until the Duke was about to change his mind. They had temporized with him until they saw he was going, and when they saw they were about to lose him the White Pope sent a rescript and they admitted him at once. They will give you several penances, but if you show fight they will at once give way and back down. He afterwards became one of their leaders. Another part of their Constitution tells us that these candidates are never alone except when the general grants indulgence. All letters are read by the superior officer, but that isn't much,



for they are not supposed to have many love letters, yet I will guarantee there is some interesting correspondence that gets read by the old censor. You remember the Black Pope's romance, and how the young disciples of his wanted the fair sisters and pleaded for them to stay.

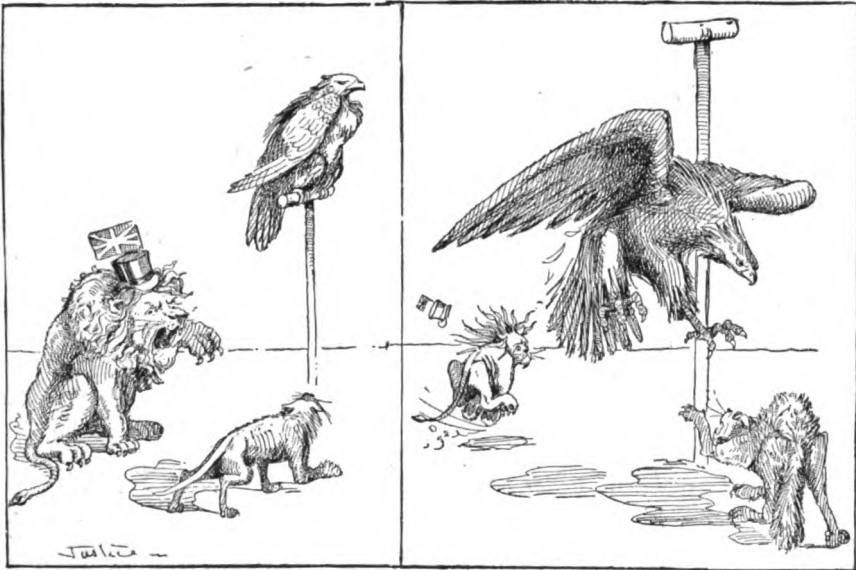
After the candidate has fully entered on his probation he is sent out. They are generally sent out two and two. Now one of the two may pro-

fess to be a Protestant; in fact they do that very often. They profess to be most anything in order to get your confidence, in order to work some scheme to get the confidence of the community. But the Constitution says that unless the general so orders they always go two and two. If you see a Jesuit alone you may know he has been sent by the general on a special mission. It is a wonderful thing how they can get a dispensation. If you are contemplating something they think evil, going to marry some one they think you ought not to marry, for one or two hundred dollars they can make the thing all right for you. But their original law is they must go two and two, unless the general wants to send a single spy, and then he has the power. The whole system of Jesuitism is a system of espionage. They have been found out in British and other countries. If a Jesuit comes in your way the first thing he will do is to curse the Pope. You may go swimming with him and find no *Agnes Dei*. A great many people think you can tell a Catholic if you go in swimming with him, but no sir, they can fool you for they get a dispensation from the Pope to take off all those things before they go in swimming, (Laughter.) I know of what I affirm. I went with them when a little boy, and used to go in swimming with them. Now I fish for the *Agnes Dei* in a different way. (Laughter.)

Jesuits can come into your home and humbly tell you they are Protestants and all the while they are spying under the Jesuit system. They learn that from their Constitution. Now and again you will find Jesuit agents and spies coming around to men on either side of a question and telling them how they love them, you want to look sharply for those smooth tongued rogues at this time. Men who have always hated you will be coming around you now. It reminds me of Aesop's fable of the fox and the crow. The fox never did like the crow, 'til he saw her sitting on a limb of a tree with a piece of limburger in her mouth. The fox told the crow what a beautiful singer she was, whereupon the crow opened her mouth and out went the cheese which the fox quickly grabbed up and laughed heartily. Now I want to say to all assembled here, and to all the patriots of America just now, when the Catholics are professing such nice things, and saying such sweet words as Bishop Ireland does about our school house. I want to say listen but "look out for your cheese." (Laughter and applause.) After they get your cheese they will turn around and say you never did amount to anything any way; you are a lot of bigots.

Now the candidate who goes into the Jesuit society loses all individuality. It does not take you long to see that. He is sent out now as a beggar; he takes the oath of poverty. They call poverty a most holy thing, the bulwark of religion. They are great folks to talk that way. They profess not to have any faith in collection boxes. You will not find a collection box in a Jesuit church, or you could not some years ago. You will not find any in the churches where I was raised. They profess to have no faith in collection boxes. They are after larger "game" than pennies and know how to get it. They do not believe in endowments either. If some one would say they would pay to endow a Jesuit church or school, they would be told they did not want that. Why? Because they would rather have a stream running

in all the while. They have an eye for your property which is far better for them than collections. And they ask you to leave them all you possess. That means perpetual beggary. They beg in the name of the saints, and that seems to be a great movement of the church to keep up a perpetual beggary system. They profess poverty all the time and yet reach out and grab for the big chunks of wealth. None of your red coppers for them, they do not wish them at all: they leave other orders to do that; they are after big money, and yet with all their professions of poverty, all their boast of having no collections, in the life time of Loyola they founded one hundred and one rich colleges which were all handsomely kept up. The reason the



Jesuit does not want a penny collection is because he wants a chance at your bed side. They are the fellows who come to you and tell you what they have done for you and your children. They are always figuring around after rich estates and don't bid for small money. They come into a sick room and then the Jesuit becomes the serpent. He has an eye all the while on the will. Hundred of rich families have been ruined just by two hours of the Jesuit in the sick room of a dying man. The family is sacrificed for the order. These men who are taught to forget their own fathers and mothers have no regard for the families of others. No. They play the most awful pranks in a bed room of that kind. It can be proved clearly, and the facts and documents are at hand to show that they will come into a sick room, and if they cannot scare you into making the will in their favor they will bring in a little mineature purgatory, and all the snakes; they hold some sulphur over a lamp and burn it and fill all the room with an infernal smell, and tell you what a horrid sinner you have been, and about an offended and righteous

God and pile it on until your hair stands up on end, that is if you happen to have any. (Laughter.) They will make you feel so mad that you will be for fighting God Almighty. And when they get you up to the highest pitch they will tell you that they can appease Almighty God and make it all right if you leave them all your property. That has been done over and over again. They say they love to get the fellows in who have slipped away from them. They have made a boast that they will get me, but they never will. If any of my friends find a Jesuit greasing my body after I am dead, shoot him on the spot.

You may say that this is a fearful picture, but it is true. It is being enacted every day in this country. Most of their wealth comes from last hour wills. While they profess to be very good and to want no bequests like the other orders, their whole thought is worldly and political, and they have worked discord wherever they have lived. They all came out in great suspense when Clement XIV wrote his famous Papal Bull. The earliest Popes and the purest of them tried to get at the Black Pope's creed, and one makes many amends to it so as to fix it and make it work, but it never could work, and finally they were excommunicated forever. Some changes were made in the Constitution at one time by Loyola, but after they were fixed permanently, and have never been altered since. There are four classes of people in the order; professors, coadjutors, scholars and the novices; and there is a fifth class, a little more secret than the others, and never noticed in histories for various reasons, that they want to keep that to themselves, but wherever their records have been brought out into view that fifth class has been found to be the source where the devilry is concocted. Right there is where the evil comes from. In the fifth class they take in ladies and boys. Remember while they cannot take them into either of the four classes I have mentioned, in the fifth class they take in any layman, and get fat fees from having them in the system to spy out what goes on in society. You have leading politicians in Chicago, who are Jesuits. Catholic Sunday School papers have articles from these Jesuits, and their actions show their optation.

The Constitution of the Jesuits empowers the Black Pope to spend money on persons who will make themselves useful, and if you make yourself useful to them they will spend money on you. In other words if you become their ready tool and do what they tell you they will readily pay you. They have the money piled up, millions more than we have, but we have the men to work. In every class they have men to represent them: even newspaper reporters are in the pay of the Jesuits, and I should not wonder if some of them are in Chicago. They keep a look out at what is going on and send in reports of what they find, but thank God some of the Protestant boys keep a sharp look out too. In that quarrel between Father Francis Pellico and Gioberte it was proved that the order is not so deficient in subordinates as many would suppose, because it is asserted that many illustrious priests and prelates and many distinguished men of every description and status in society are obliged to be silent. The friends and supporters of the Jesuit society have to remain in the dark, obliged to be silent.

The novice going into this class and entering the ranks of the Black Pope

goes in for two years, or at the Black Pope's pleasure. He visits hospitals, goes to death beds and begins to practice the death bed act in the hospital wards, and gets ready to fish for rich prizes. He first takes poor fellows in the hospital. If I am ever sick may the Lord spare me from ever being sent to a Catholic hospital. (Applause.) Under their Constitution in a Catholic hospital they are not allowed to send for a minister if a Protestant is dying, no matter how much he may wish it. It is not in accordance with their faith. No. They send a young Jesuit to practice the death bed act on him, so as to get ready for some prince or millionaire, and be the better enabled to grease him. Thus the Black Pope's tools fish for graduates. Only recently they have formed in Old Yale a Catholic Union; they are fishing for the educated



young men. They have had a side show in Michigan University for some years back, and now they are trying to get into the other Universities. They are watching those things very closely.

After a man comes into the order and is approved, he takes a secret solemn oath. Another class, the coadjutors, exist under the Black Pope's code. In that class they have what they call a temporal part, which was introduced by Paul III, and in that are porters, stewards, cooks and agents, and you don't know but your porter which you have in your employ is one of the tools of the Jesuit and a member of this class of coadjutors. I would no more have one of those men working in my house if I could help it than I would chop my hand off. (Applause.) These men are never admitted to holy orders. In addition to this they have the "spiritual coadjutors," who hear confession in brief, but have no vote for the Black Pope; then there is a class called the "professed." They are the first in dignity, serve two additional years, and be priests about twenty-five years of age, serve four years

in the church and take a solemn oath, and be willing to go anywhere at the back of the Pope. When Pope Paul consented to give any sanction to the society, it was this class that overcame his prejudices, and he sanctioned them, but the Black Pope knew how to pull the wool over the White Pope's eyes, and their nature was learned only when Clement XIV suppressed them, then it was that the Black Pope got his match.

Your Jesuit is a sharp one. Lavalette owed debts amounting to two million four thousand francs, but they refused to recognize the debt after his death, and his successor refused to pay it, but sold out all his possessions and Cretineau says all the houses and lands belonging to the Company were bought by English capitalists for the sum of four million francs. These men that believe in organized poverty and think it is the bulwark of religion, yet pined up four million of francs and have a debt of two million four hundred thousand francs which is unpaid to this day. The case came into Court and all their records were produced in Court when the whole matter came out. Nicolini the old Roman says: "the Jesuits consented and this decided their ruin. After a prolonged examination the parliament gave its judgement by which the society was condemned to pay all the indebtedness incurred by Lavalette for which, by their constitution, the whole order was answerable. But they never did pay it. Why, because when it came down to it they had nothing. While the trial was going on and before the verdict was given they shipped their millions to England. People became so interested in the developments of the case that everybody talked about it.

It was the real sensation of the day to see the mysteries of that society brought out and spread upon a table before the Court, matters which had been heretofore kept so secret that even the members of the order knew not all about them. Under the Constitution the Jesuit can make any mental reservation he wants to and can even commit perjury. The Constitution under which a class of men take oaths to make the Black Pope supreme, clashes with our American Constitution, and these two Constitutions, each professing to be supreme, cannot exist in this country, cannot exist at the same time. (Applause.) Can a man serve two masters? (Not much,) either he will love the one and hate the other, or hate the one and love the other. (Laughter and "sure.")

But there is a large class of men, a very large class of Catholics themselves, who do not uphold these things, who are in love with America and American institutions, and who want things to go on American lines. Here is their key to it. After the dogma of papal infallibility had been promulgated the New York Herald said "There are thousands of Catholics who attend Roman Catholic places of worship, but who do not place Rome above the United States and whose patriotism cannot be subverted by religious dogmas and creeds. There are thousands of such Catholics. With the Jesuitical system, the school masters of Romanism as they really are, there are thousands of Roman Catholics who have their children under the Jesuits and pay a double tax. Many of them are finding that out. But the chief organ of the Catholic Church answers; "The Herald is behind the times and appears not yet to have learned that the thousands it speaks of are

no Catholics at all. He who denies the Papal supremacy in the government of the universal church is as far from being a Catholic as he who denies the incarnation of the real presence. The church is more than country and the creed which teaches influences is more than Patriotism. Our church is God's



SWEEPS THEM OFF THE EARTH.

church, and is not accountable either to State or country." Listen to those words. They are in the Black Pope's paper, "The Tablet," and yet our constitution proclaims that our government is for the people and by the people, They hold no such thing.

Hear what Pope Pious IX says about the fundamental doctrine of our Republic; "The absurd and erroneous doctrine of liberty of conscience is a most pestilential error." Bishop O'Connor declares that religious liberty cannot be carried into effect without peril to the Catholic world. That is pretty hard on us who don't happen to be Catholics. Let me introduce now a competent witness into this Court. Mr. Gladstone, who knows a good deal about the Jesuits, and speaking of their expulsion says: "Clement XIV levelled with the dust the deadliest foes that mental and moral liberty have ever known." The Pope himself claims that he is not responsible to the law, and that he has a right to direct and overrule the conscience of every true Catholic. Now these facts are before us, and either their constitution or the constitution of our land must go down, for the two constitutions cannot get along together. We ought to begin to say to all who come to our country: "you must obey our constitution, and not the constitutions of the Black Pope, or the White Pope either, or else get out (Applause.) For the first infraction of our constitution we ought to take away their right to vote and hold property; for the second offense they ought to be deprived of the rights of citizenship, and for the third offense they should be banished from this nation. (Applause.) We ought to give them to understand that on coming to this country, for there are several million traitors here who should be taught some lessons of loyalty.

The Black Pope overrules our constitution with his own wherever he gets a chance, and if the constitution of our country is held supreme the Black Pope and his constitution cannot exist. We are about to engage in a conflict with them and one or other must go down. Patriotic Americans! See to it which one goes down! For a single word in our constitution half a million men as brave as ever died laid down their lives, and shed their blood just to keep that one word "Union." (Applause.) A very costly document that when for one little word of five letters half a million lives were given for it, and we must protect it now; for the sake of the heroes who gave their lives to protect this flag of ours. If you could hear the voices of those who fell during the revolution, and if all the voices hushed by the rebellion were gifted with vocal power to-day and could speak to this generation, they would say, guard the constitution, guard the little Red School House and guard all the blessed symbols of our nation."

And how shall we answer this voice of the past? We will cry "Halt" to every form of treason that speaks throughout this nation. Palsied be every tongue that speaks against our institutions. We should rally around that blessed document we call a constitution, for it is a protection to our home and to our hearthstones where our children kneel. It is the inspired safes guard of our liberties. If the Black Pope puts our constitution beneath his feet as he through his agents proclaims that he will do, then historians in some future day will point to our constitution and say that was the doom of a great nation; one that died from the sting of a foreign viper that was warmed in its bosom, and stung to death by a Roman reptile she could not shake off. Oh that America might take warning from Europe and strangle that venomous brute before it gets the mastery. (Applause.)

The hour is upon us for great deeds. And we are living in momentous times, and it behoves us to be up and doing. Let us be loyal to all that is American. Loyal to the eternal past, loyal to all our forefathers secured for us. Loyal to that grand old flag so beautifully displayed here to-day. Let every heart swell with Patriotism and every hand be ready to stand by and uphold it against all its enemies. (Prolonged applause.)

For our homes and hearthstones
Where our children kneel,
A chosen band for fatherland;
We grasp the glittering steel.

Friends we leave behind us,
Danger is before;
A foreign foe has dared
To land upon our shore.

So sang the blind musician Heine, and so we say, and let us mean it.

Cursed be he who dares to falter
Or bend the suppliant knee,
Till on freedom's sacred altar,
The fire burns full and free.

(Applause to the echo.)





A CHRISTIAN KING.
WHAT PROTESTANTISM DOES FOR THE COLORED MAN.

LECTURE X.

THE BLACK POPE'S BLACK BROTHER.

INTRODUCTORY SPEECH.

The inclemency of the weather on this Sunday led many to suppose that the attendance would show a marked falling off, but the interest in the Rev. O. E. Murray's lectures was evidently on the increase and the rain had no impression so far as numbers were concerned. The congregation filled the church in every part. The services on this occasion were under the immediate patronage of the "Daughters of Liberty," the platform being crowded with members of that organization.

President Woodard said: "I am sorry to say you are all to be disappointed this afternoon if you expect anything of a speech from me. The truth of the matter is the "Daughters of Liberty" here sprang upon me as soon as I made my appearance and wanted me to preside. I told friend Murray that I never had presided at any church service before, and I will have to follow the example of a lady who when called upon for a speech very gravely replied that it was the first she had ever made. Friend Murray said I might tell how dearly I love the old flag and as I look over this audience I can at once see that you all equally love it. As regards Doctor Ingraham who has passed over to the other shore, I may say that my council has passed some beautiful resolutions in regard to him and appointed a committee to attend his funeral, and I believe it is the intention of the council to attend in a body. More than that, we intend to take one of our American flags and put it in the grave with him to show our appreciation of what he has done. I can assure you it has been a great pleasure to me to preside over the council from which this movement sprang, council No. 28. You will find the Little Red School House in my home, and the interest in preserving that Little Red School House has gone clear over this broad land and is now making itself felt in England. I was one of the parties that helped to make that school house one of the issues of the last fall election, and I stood at the polls that

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day as many others did, and people are now beginning to find out that the Little Red School House will become the factor in politics. Friend Murray is going to speak to-day on the Black Pope and the Black Pope's brother. I asked him what he knew about the Black Pope's brother, and I find he knows a great deal more than I thought he did. Now as regards this flag of the Union I have been called repeatedly a crank on the subject. You will find flags everywhere in my house, in fact you will find one stuck somewhere in every room. I have a flag up at my house which I have had for twenty-two years, and that same flag I have had at council 28, and I have had it here. One woman can make a home but she cannot make it what it ought to be in this country without the American flag beside her. (Applause.) With pleasure I introduce Friend Murray.

PRELUDE.

Mr. Murray: "I am very glad our brother spoke so kindly of the American flag and of women. We have women ready to go out and make war against the claim of Rome that it has a right to capture the World's Fair for the Catholic church. It is well known that Bishop Ireland was hobnobbing with the officials some time ago, and his sole object was to advocate the claims of the Roman Catholic Church to the World's Fair. We have a few things too, of which we will make an exhibit which will tend to make that of the Roman Catholic Church complete. If Rome thinks Columbus and the Catholic Church should be exhibited we can put up several instruments of torture, such for example as their iron boot and thumb screws, pillories, and other nice little articles which were used to torture men who died for their faith.

"There is great interest just now in the question of the Black Pope's Black brother. For a long time he forgot that he had a Black brother in this country. He did not seem to know that the colored man was his brother. He disowned him, fought against him and persecuted him, but, just as in the case of the little bell boy who recently inherited a fortune, and who never knew he had relations until the money came to him, now he finds he has innumerable friends and relatives on all sides, so the Black man is amounting to something to-day, and the Black Pope has certainly made the discovery he wants to get on speaking terms with his brother in black. Consequently Miss Drexel, or sister Catharine we ought to call her now, has organized her special work for the evangelization of Negroes and Indians, and all eyes have been turned towards that project now going on in the Catholic Church. This is what they propose to do for the colored people. I hold in my hand a paper here, and in one corner of the paper is a picture of a priest baptizing a little darkey boy. They propose to get them all in, and have their harvest. This paper is called the *Colored Harvest*. I told you some time ago of an investment which I made in this line. I wanted to keep posted and sent down a quarter and they sent me the paper which I now have. More than that they sent me a little medal which has been blessed by St. Joseph and St. Mary. This one I hold in my hand is not mine, but one I borrowed. In addition to that medal, I am granted 100 days indulgence. I hope the man that owns this medal will not indulge any more than I have. (Applause.)



ROMISH BAIT FOR THE NEGRO VOTE.

But this is only partial indulgence. Now, no one can subscribe "unless you get a written order from your praste, sure." (Laughter and applause.) You see subscriptions came in so fast that at last they became suspicious. There are thirty members of our Patriots' Union who are subscribers, and they have a pocket full of medals to give to their friends.

We are going to give an opportunity to our friends to subscribe for the purpose of sending literature on the other side of the question. It will contain the first Black Pope's lecture and the beautiful speech sister Smith made us recently. The first installment will be out next week and all of these lectures will be published just as soon as we get the money with which to do it. We want you to help flood the country with eye openers along the other side of the line of the *Colored Harvest*. This *Colored Harvest* paper tells us that the Roman Catholics are just the ones to do the work because they have no past crookedness to make straight and no old scores to settle. That is on the frontispiece of this little paper, and we are going to look into that matter this afternoon.

THE LECTURE.

Why this sudden love of the Roman Catholic Church for the Negro. What is the reason of this organization of the St. Joseph's society to work especially for them, when over here in this very paper right alongside that picture of a priest baptizing a colored boy I read that the Catholics of America have small right to love from the Negroes. I should think they have. In fact it is no exaggeration to say that hitherto the Catholic plan and practice has been to silently ignore Negroes. There is not a Catholic paper that is now taking such a deep interest in the Negro and lauding him that did not curse him a few years ago. The very ones that were against him when he needed friends and money are now for him. There must be some reason for this remarkable change and we inquire the why of it. The St. Joseph's society for the colored men have eight missions, six visiting stations, four convents, one seminary, six professors and thirty-six students. The college opened September 9, 1890 in the name of St. Clavier the very man who had heretofore tried to convert the Negro and failed. The opening of this special mission among the Negroes was in pursuance of directions which came from Rome. Rome has suddenly become interested in this question of catching the Negroes. Heretofore all the power they had was cast against him, and papal bulls cursed the black man and those who gave him his freedom, yet now they want him. There must be some sinister motive underlying this action and we are seeking to find out what it all means.

Will you aid in Catholicizing the Negro, Father John Slattery asked a lot of young Catholics who were then studying for the priesthood? They replied, as he tells us in his paper, with a sneer, and said "Does he think we are fools." They might well say so. Those boys knew the history of the Catholic Church in connection with the colored question. They knew the spirit of bitterness which had been shown by the Romish Church toward the Negroes and they knew it was no use trying to get the Negroes after the foul slanders which had been hurled against them in past years. Father

Slattery acknowledges that there are serious obstacles in the way of getting the Negro into the Romish Church, and first among these he says are the Negro's moral corruption and indifference to religion. "Imagine if you can what heroic patience any man must possess to attempt the transformation



ROMANISM NEVER HELPED ME NOR WILL SHE ENSLAVE ME NOW.

into a true christian of a people like that of Dahomey, whose cruelties, cannibalism, infanticide, etc., have world wide interest." "Again, he says," let our Catholic Colleges and Convents continue to close themselves to the Negro race and the church will lose the best of them. No! Catholics, rise to your

opportunities." The same paper, *Colored Harvest*, Oct. 1890, speaks of the American Church. "Remember, Catholics do not speak of their church as the Roman Catholic Church, but in all their works in our library it is customary for them to speak of their church as the church of the United States, and this paper speaks of the church of America. They do not recognize any other, but call the others "fragments of faith." The American church, Father Slattery says is now turning to the evangelization of the Negro.

I hold in my hand a book which was written by Father O'Connell, entitled the History of Catholicity in the Carolinas and Georgia. There is no question about this book being published by authority. It was submitted to the Pope and has the imprimatur of Bishop Keane of Richmond. I propose to show by that book that the Catholic Church itself teaches through it that the Negro cannot be a Catholic. It was written fifteen years after the war, and that book teaches that the Negro cannot keep the sixth commandment; that book teaches that the Negro will never come to his proper place until he goes back under his former master who they say was always his best friend; that book teaches that he must go back to his master, not on any terms of equality but as his slave. Are you ready for that Americans? Do you boys that wore the blue want that? (Cries of "never, never.") I have made grave charges but every word I have uttered I can prove by this book dedicated as it is to the immortal Virgin Mary.

O'Connell says of the colored people, (Pages 241-2) "They are naturally a sensual race of people which will always be an obstacle to their conversion to Catholicity. Purity and the obligations of the married state they cannot realize but with rare exceptions. They know no religion and are in some localities relapsing into fetichism. Their condition is worse than at any period in their existence. They are indolent and improvident. The rising generation is still more indolent. They learn next to nothing in their schools and they are rapidly dying out for want of medical care and the necessities of life. The race will gradually disappear unless confidence is restored between them and their former owners, their true and best friends. The prejudice of the race is so strong that social equality can never exist between the white people and their former slaves. (This means a return to slavery.) The race is to be preserved under the Catholic ministry. Only under Catholic men where the church can regulate the relative duties between servant and master. Is it that slavery can exist as a Christian Institution? Many Catholics by industry acquired some property in slaves. This circumstance is the only redeeming feature of the institution. This Father and slave owner and defamer of the Negro by the Pope's permission and under the Bishops imprimatur says also the Roman Catholic Church was a great sufferer by the Rebellion because under slavery Catholics had acquired influence and a better standing in society." "The Catholic body, he says, were strongly suspected among their own brethren of having lost their moral integrity by the contagious institution of slavery." He says, respectable priests declined to go South, yet on page 228 he speaks of the many Catholics who bled for the Southern cause leaving us in no doubt as to the policy of Romanism during the Rebellion.

A few words more about the author of that book. O'Connell owned slaves himself and of course lost them. He believed in State rights, was one of the first to herald secession and lived in the South under Jeff Davis: he loved slavery and cursed all who opposed it. He praises the gentleman who said he would call the roll of his slaves at Bunker Hill, and he looked into the face of Sherman and his troops and with the revenge and hatred that filled him called them Bashi-bazouks. Yet he is a good Catholic. But is he a good American?



HOW THE UNION WAS SAVED AND THE NEGRO WAS FREED.

This Father tells us that Catholicity always stands for freedom and that Protestantism stands for slavery and oppression, and that the Constitution of the United States is a Catholic instrument. (P. 29.) (Laughter.) His book makes the statement, and we will look into it pretty soon to see if that statement is correct. On page 33 of that book the author holds that the Rebellion is the punishment of God upon this nation because the nation does not love the Catholic Church. (Laughter.) You know the policy of your speaker is to deal largely with Catholic books themselves and to convict the followers of the Black Pope on their own ground. It is not so interesting for me to read to you from these books as it is to talk it to you, but I am going to quote every word correctly.

The great question of the day is the Black Pope's Black brother, and the great interest evinced by the Catholic Church in the Negro. The obstacles in the way of converting the Negro are noted by Father O'Connell.

He tells us that the Negroes are decidedly unfit to become members of their Church. One of the most curious things is that while the book claims that there were then eight millions of Catholics in the country over ten years ago a very accurate and close count recently made by the Catholics in New York, and published independent, gives them only a few hundred over eight millions now, notwithstanding the immense increase in immigration in late years. There must be something wrong somewhere, and yet all the Catholic papers in this country sent those figures out far and near. Father Ireland gives them ten million, and even granted that they have ten millions, if they had eight millions when this book was written they have not kept pace by one-half with the American growth. (Applause.) Let me say that the Protestant organizations in this country in their ratio of increase are far ahead of the growth of American population; and yet from their own standpoint the growth of the Catholic Church has been very far below the increased ratio of immigration. They look to that for their upbuilding, while the Protestant Church looks to the conversion of sinners for the upbuilding of her churches. (Applause.)

Father O'Connell tells us about the relations of the slave to his owner in the early days. He says the Negro followed the faith of his master if he had one, that he had no religion and no church. To tamper with a man's Negroes was the same as if tampering with his family. They found that out because in the Carolinas they tarred and feathered two Irish Catholics for tampering with the Negroes, and Father O'Connell says this is the beginning of the Catholic Church in Carolina. He says there were never Catholic Negroes except they belonged to a family of Catholics, and then he goes on to say that "the moral standard of the race has been so corrupted that even now, fifteen years after the war, they cannot realize the necessity of keeping the sixth commandment, are utterly indifferent to morals and religion." That is equal to saying that every colored woman in the land is a prostitute and every man a rake. This is quite hard on the Catholic slave holders, and certainly against the Romish Church. In the name of my brothers in black I deny and repudiate that assertion. They came from slavery it is true, and if they were corrupted they were corrupted in slavery, and as Father O'Connell says they were corrupted by their masters, but I deny that they cannot keep the sixth commandment. On the contrary I assert that they have some nobility about them yet. (Applause.) Father O'Connell proceeds to give his reasons why the slaves are not fit to enter the Roman Catholic Church, but he strangely enough loses sight of the fact that while he admits that the slave holders, a number of them were Catholics, and asserts they belonged to the same religion as their masters, yet he goes on to say that it was impossible to convert the Negroes because they were wholly immoral. I never knew before that if people could not keep the the sixth commandment it would be any bar to their joining the Catholic Church. (Applause.)

Bishop England was there among them and he had ample opportunities to help the slaves if he wanted to, yet you will remember that Father O'Connell gives this as an excuse why they did not help the Negro when they could and then says that he arranged for separate services for slaves. He

said mass for them himself in the morning at seven o'clock and preached in the afternoon. That was very good but now they are telling us in the Roman Catholic Church that that is the only church where the Negroes were welcome, and where there is no distinction of sex or color. Reconcile that if you can with their admission that they had different services for the Negroes, and said they could not come into the Catholic colleges. They are now asking for a separate college, asking for separate priests, and yet they coolly tell you that theirs is the only church where the Negroes can come in and be at home. O'Connell admits that Bishop England in vindicating slavery, and claiming for it divine sanction, said the condition of the Negroes was improved by it, that it somewhat refined their tendencies and improved their morals, but the Protestants do not look at it in that way.

Not only Bishop England but all of the Roman Catholic Bishops and priests were on the side of the South during the Rebellion; that is to say while some of them aided privately most of them did publicly. But here is something even better than that. On page 72 of this interesting book by Father O'Connell he says it is only under Catholic government where the church can regulate the relative duties of servant and master that slavery can exist as a Christian institution, the slave being protected against the passions of the owner like every other member of society. So slavery can exist under the Catholic Church and they call it a Christian institution. Then Wendell Phillips was right when he called upon God to damn such an institution. (Applause.) To call slavery a Christian institution is the worst kind of blasphemy. Call a thing Christian when you put fetters around a man; call it Christian when it degrades him and puts him on a level with the beast; call it christian, that thing that is now so horrid; so villainous that nearly half a million of our brothers died to exterminate it. It is an outrage on American liberty. To have a church in the midst of us say that slavery is a Christian institution and that Negroes must come in. Slavery recognized by that church is an insult to America, and I repudiate it, and every white man should raise his voice against it, and every soldier who fought in that war should come out and say I did not carry a musket in the Rebellion to have the Negro go back into slavery again. (Applause.) This is no statement of mine; you may read in their own book, that in the Catholic Church slavery may exist as a Christian institution. I am reminded of a story John B. Gough told of a Negro who rose in prayer meeting, and becoming warmed up he said "I clar to God, brethren, dis yer old black body belongs to Massa Jones, but dis yer niggers soul belongs to Lord God Almighty. I'sc a free man in de Lawd Jesus Christ." (Applause.) The slavery the Catholic Church would put upon the Negro is worse than the old slavery of Ante Bellum times, because that was the slavery of the body and in the words of the blessed Bible we should fear not those who have power only over the body, but fear those who now claim to have power over both the body and the soul, and if the Roman Catholics had their way the Negro would be put in a position and condition worse than hell. (Applause.)

There are interesting things in this book about our brother in black. Some of us have read the writings of John C. Calhoun on this question. He

is known as a pro-slavery man, and O'Connell claims that there was no greater benefactor to the country than Bishop England and John C. Calhoun who worked side by side, and they both upheld slavery. He goes on to say that the cotton fields of the South are the greatest barrier against their church, and because of them they could not extend their system. Why? Because the Catholic Church can only work through the laborers. That is the reason why the Catholic Church is upheld by the labor organizations, and that is the very reason the Farmer's Alliance strikes them with terror. They undertook to control that. What they cannot control they at once try to scatter. The Catholics in the South derive their wealth through the labor of the slaves, and that is the only way they could exist, and for that reason the church flourished so much among the slave owners because the Roman Catholics regarded slavery as a Christian institution, and they even said after twelve years of freedom many of these poor slaves would voluntarily return to their former condition while others who did not do so would be unable to obtain work and receive remuneration for it. This will show you the drift of Catholic thought along this line. The fact is that church is so plainly corrupt that it will do anything or say anything in order to get the people and deceive them, and when it undertakes to stand forth and profess to be the friend of the colored man it goes back on its own record.

When other churches were used as hospitals by the boys in blue it was never thought to be desecration, but if a Catholic Church was asked for that purpose it was regarded as the worst kind of profanity, and Sherman was told so when he asked the use of some of their churches for hospitals. Now a Catholic edifice is perhaps no worse than a Protestant Church, yet the Protestant Churches were willing to aid the army in all its movements. The Catholics claim that the war was not a Rebellion, and the Catholic Church in no instance speaks of it as a Rebellion. One Catholic paper calls it the Civil War, and my namesake Father O. Murray in his history calls it a Civil War, and whenever the Catholics allude to it that or some other soft name. They did not evidently regard it as a slave holders' Rebellion, because in one place he says if the South had been true to herself she never would have seceded. It was a bad thing for the Roman Catholic Church when that flag which had received their blessing was overcome by the flag on which rested their curse. It is hardly necessary for me to go further to show the sympathies of the Roman Catholic Church with slavery.

This same author says "It will readily be conceded that immigration is evidently building up Catholicity in our country." Yet, when we know that they have not kept pace with emigration what will become of that argument. It is about time that some one was stationed at New York Harbor to inspect these immigrants when they come in and to stop the flood of paupers and criminals which threaten to overwhelm our country. Since no political institution and no party has taken that question up, let me say it is time some power stationed men there to look the immigrants carefully over as hey land. It is time this tide of undesirable immigration was stopped. (Applause.) It is high time we limited the immigration that comes to our shores. (Applause.) Curiously enough the Catholics say that Protestants

are responsible for slavery and yet slave holders were many of them Roman Catholics and the Catholic priests regarded slavery as a Christian institution and I say that the Roman Catholics were really the abettors if not the authors of the accursed system. It is time the Negroes, whom they are now trying to induce to become Catholics, should know the truth and should know who were their friends when they wanted friends and who were their enemies. (Applause.)

There are so many interesting things in this book which I would like to read to you but have not the time, and I would advise you all to read it, and I will say this that notwithstanding the boast has been made by the Catholic Church that they are the friends of the Negroes as a matter of fact they never raised a hand to strike off the fetter from the slave. By their own confession they grant this. One Bishop they grant by speeches and utterance fastened their fetters tighter and made their hardships greater. Bishop England was at one with all the other hierarchy. This good Father also tells us that the statue of Lee will some day be dearer to this nation than that of Grant. Will old soldiers agree to that? (Cries of "No, not much.") Lee was a good general unquestionably, and I would never take a flower from the wreath of his fame, but it must be known in this republic that slavery, in the words of Garfield, was "eternally wrong." North and South rejoice that it has gone forever. (Applause.)

There was a large slave territory in the South. Carolina, Maryland, Louisiana, and part of Florida which were under Catholic influences, and wherever the Catholic sway was the greatest, slavery was strongest. And to-day it is still the blackest part of the South. This book tells us that the only respectable names in America were those of Catholics. I say they were the enemies of this country. In some of the Roman Catholic histories they have changed the name of the Missouri river and call it in honor of Mary The River of Immaculate Conception. I know of no reason why they should name this river for Mary except that it has very muddy banks and a slimy source. (Applause.) It is very poor taste to rename the river as Saddler's histories do and just as bad for the Roman Catholics to claim that the Protestants are responsible for the Rebellion, in face of the fact that they claim that Catholic slave holders suffered great loss while nearly every Protestant home in the North at the time of the Rebellion gave up either a father or son to fight for and to maintain the union and this glorious flag.

It is scarcely necessary for me to say where that Rebellion started. I will only ask why it was that a large army in Mexico, all of whom were Catholics, were so ready to spring across our border in case the South succeeded, and why it was that nearly all the priests took the side of the South and did all they could to prevent the success of the Northern army. In most cases they carefully avoided saying a word one way or the other, although many of them did speak in the confessional in favor of that institution called slavery and defended the Southern cause. Many of their priests used their influence against the North in that great struggle, and the Catholic hierarchy and priesthood were nearly every one of them rebels at heart. You need not go very far to show that. Lincoln is reported to have said more

than once that he feared nothing so much as the Catholic operations in the South. If that influence had been Protestant instead of Catholic he never would have feared assassination, because he said people who have an open Bible did not resort to such deeds. He said they settled their differences in a more honorable way. There were several Southern members in close communion with the church of Rome and several members of Jeff Davis's family were communicants of the Roman Catholic Church. The letter that



Priest.—"MORARITY DO YOU KNOW THAT THE POPE BLESSES JEFF DAVIS AND HIS CAUSE?"

Mor.—NO YOUR RIVERANCE.

P.—YOU MUST DESERT.

M.—THAT I WILL HOLY FATHER. HAVE FELT LIKE IT FOR MANY'S THE DAY.

the Pope of Rome sent to Jeff Davis, which is still a part of the National Museum at Washington tells the story too well that the sympathies of the Roman Catholic Church were with the rebels during that terrible time. That document should be guarded or some Catholic will steal it. It is a terrible thing to have that letter there signed by the Pope calling Jeff Davis the most illustrious President and his dear son. (Hisses.) I think he was very much like his father. Don't you? He was certainly a chip of the old

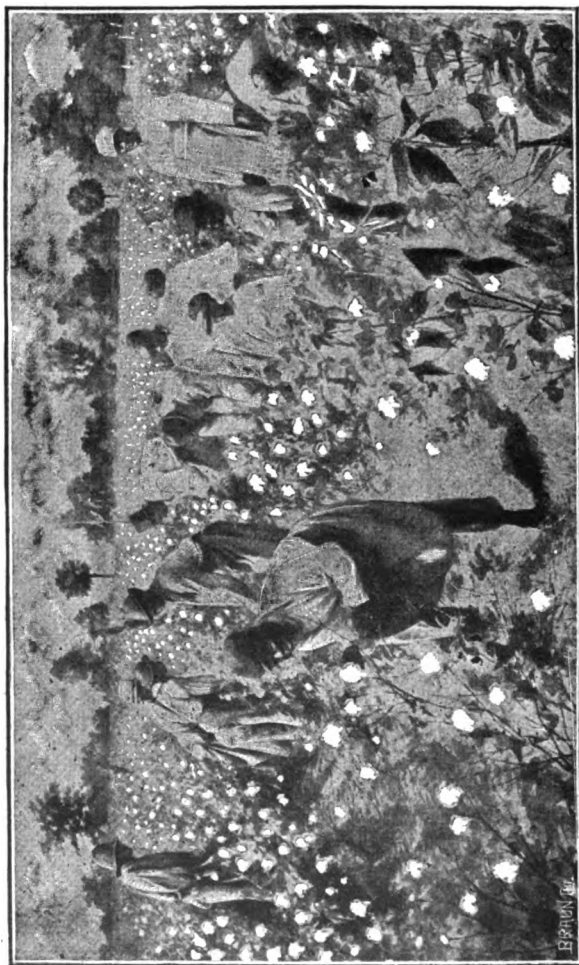
block. (Laughter and Applause) I think Jeff Davis had all the elements of the old man in him.

That letter was the poisoned dart and the death warrant of Lincoln. Abe had been called in Roman Catholic papers "The arch heretic" and we have seen heretofore that the Jesuits teach that anybody has a right to kill heretics. They could kill him by private hand, and that letter as soon as it became known caused numbers of loyal Catholics to shrink and shudder while thousands deserted our army. As soon as Jeff Davis received that letter the South began to call itself a nation, especially the Catholic portions. All Catholics are followers of Rome, but not all Catholics go to the same length as the priests do. There are many good Catholics. God bless those who were not ready to take the side of the South but who bravely gave their lives for the support of the Union. Some Catholics went to the war honestly and soon as they received orders from Rome, they preferred to withdraw. Others refused the word from across the sea. The Romish Church practically required its members to desert from the Northern army, but there was one man that they could not coax to desert, Phil. Sheridan, he who turned the tide at the battle of Winchester. He came upon the troops who were beginning to retreat and urging his horse forward he rode in among them crying "Face the other way boys, face the other way boys, we will have our camps and cannon back again." Many of those who enlisted with Sheridan did not face as brave Phil. did. We want some Sheridan to come up and cry to those people who take their orders from Rome, from the Black Pope, "Face the other way boys, face the other way boys." (Applause.)

The Catholic is going to get his eyes opened, and he will see just as well as the Protestant that so long as the Jesuits have spies in your families and in your store, you are not safe, no matter whether they are Irishmen or Germans. Those who would become good citizens are held under suspicion until they acknowledge no supreme allegiance to the Pope. It is well known that General Meade, who was a good Catholic, played fast and loose and finally lost what he had won at the battle of Gettysburg. He fought well at the first part of the battle and it looked as if he had the best part of the fight when a Jesuit was seen to enter the camp and converse with him, and after the Jesuit left the camp he allowed Lee, whom he might easily have captured, to escape. Not only that but he allowed him and his men to escape with the loss of a few guns. Explain that if you can. There were influences of that kind all along the line. Father Chiniquy says "his patriotism was overcome by Romanism." We want Catholics who will put Patriotism above Romanism and we will shake hands with them and be good friends. Archbishop Hughes was thought to further our cause, but Lincoln said he had good authority for knowing that he had turned against us, and shortly after Hughes left Rome that infamous letter came from Rome to Jeff Davis. We have good reason to believe that he turned traitor.

Father Chiniquy had been defended by President Lincoln in our own state when a grave charge was made against him. He gave up all hope of deliverance from the charge, when the eloquent voice of Lincoln turned the fortunes of the day and the suit was won. Jesuits were present, and prophe-

sied that Lincoln would pay for that. When we think of the death of Lincoln and all the circumstances surrounding it together with the fact that all the inmates of the Surratt house and those connected with it were Catholics, when you think that the man who assassinated Lincoln used the words of Jesuit teaching "*sic semper tyrannus*" as he shot down the martyr, the proof is almost convincing. That assassination was very closely connected with Rome. It was well known to all who read the history of the Surratt trial that Booth was in close communion with the Jesuits, that he joined with



SLAVES PICKING COTTON.

them in prayers and he was the man selected for the assassination of Lin-

coln, the liberator of the slaves, yet that Roman Catholic church who fathered that assassination to-day calls itself a friend of the black man. We have this fact in history, and could furnish a million proofs if such were necessary. The Jesuits and Jeff Davis were partners. They could furnish the men and he the money to slaughter our Abraham Lincoln. They knew full well that by their doctrines they are prepared to do that work by teaching that regicide was proper and that the murderer would receive his reward in a future world. This they taught and they struck down the President of the United States and they prepared the man and selected the time when he was to strike down our President. Talk as you please the Romish influence was so clear around the assassins of our President that it was impossible for them to wash their hands of the stain of conspiracy. It came at a time when the Surratt household was closest in communion with Rome, and with all that damning proof so clearly set before us the Romish church now comes forward and poses as the colored man's best friend and wants to baptize their children into that faith.

To-day that church in the South almost ignores what has been done by other churches. They say that the slave has no faith if he is connected with either of the other sects they proclaim that they have no faith and that many of them have gone over to Fetisch worship, and that their only hope of salvation is through the Roman Catholic church. If that is their only hope of salvation I feel sorry for them. All the Christian churches outside of the church of Rome worked together after the war for the upbuilding of the Negroes. They sent man after man to the South and after awhile it was thought better to divide up the work and for each to do the work in their own way. This change has been good. Bishop Haggood tells us that the Protestants have raised and spent on the Negroes \$15,767,746. which is considerably more than the Roman Catholics have ever spent there but with its usual craft the church of Rome now wants to go in and reap the benefit of the work done by the other churches. The amount raised by the Protestants and spent in the evangelization of the Negroes is vastly more than Sister Catharine's seven millions, and by the way she had a wise father who knew what pressure might be brought to bear upon her by the church of Rome, and he so tied the money up that she cannot put it in the lap of Rome in one lump. She can only use the income of it and we can raise more each year than the amount she can donate. When you give me twelve hundred dollars in ten minutes without any previous preparation I know you will help raise more than the income of Sister Catharine's seven millions in order to enlighten the Negroes as to who really are their friends. Father Slattery is finding that the Protestants have done something for the Negroes and it makes an impression. We want to let them understand that Rome says that they cannot keep the sixth commandment and that they cannot be Catholics without they return to slavery. Let us show them that during the days of slavery the Roman church stood at the back of the slave holders and acquiesced in all they did; that during the war you might go into any of their churches and not hear one word said against slavery, and that from the Roman Catholic priests or papers you never would have known that

the war was going on. It was she that washed her hands of the negro and



THE NEGRO'S BEST FRIEND.

turned her back on him at the time he most needed a friend.

Bishop Ireland gave the Roman Catholic church secret away when he said recently to colored men if you come with us I will see your votes are all counted. That is what they want. They want the votes. They do not care about party; they always turn party against party let them rub and clash; that has always been their scheme and it is their attitude at this time towards America and it is time that we as Americans opened our eyes and met the Jesuits on their own ground as the enemies of our country. Tell them that we know them, and their ways, thoroughly, and that they must keep their hands off our institutions and our liberties or else take themselves and their christian institutions like slavery where they are appreciated. These "churches that they call fragments of faith" are beginning to spread in the South. The Protestants have been teaching the black man some things and have sent down men who have conducted industrial schools with marked effect. Protestantism is making rapid strides in the South, and Father Slattery says that the church of Rome has been sleeping and been like old Rip Van Winkle. They have assumed the wrong attitude when they pose as the black man's friend, and they ought to at least wash their faces and clean their hands before they do that. After the Protestant churches have done all they have to help the negroes it is too late for the Roman Catholic church now to pretend to be the only friend to the negro. We propose to do something in the line of helping the South, we propose to send these facts as I have given them to you and others as we collect them, and let the Southern clergy know the truth of the matter so that they may be ready for the time when the seven millions are hurled against them in full force. I do not know how strong sister Catharine is but I hope she will live a good long life and in the meantime Americans will so enlighten the negroes that they will need very little of the Roman Catholic church to help them.

The question is shall the black man go back to his former master? The Catholic church which says it is the best friend of the negro says they shall; it says that they could live under the Catholic church and that slavery is a divine institution. The Roman Catholic church says to the negroes if you only become Catholics we will take care that we make slaves of you to your former masters and slavery will be a delightful institution for you. It is wonderful what amount of deviltry you may do if you only become a Catholic. Imagine a Catholic priest saying to Fred Douglas "you go back to slavery and it will be all right, only be a Catholic." Fred would say "Not much." Do you suppose I am going back to eat out of a hog trough as I once did with the pigs. Not much." Not all the Southerners who owned slaves were cruel, but there were LeGree's who flogged the negro as he whipped poor Uncle Tom to death, and we do not want to encourage a system that will make such a thing possible again. A friend of mine was staying near Nashville and one day he looked around startled on hearing a cry of pain, and saw tied to a whipping post a great big strong negro. He had done no very great crime, but there he was with his hands tied to the post and there was behind him one of those proud snobbish Southern dudes that claimed to be the slave master. He had a short stick with him and he took

the butt end of that stick and beat that poor man's back. The black man would cry out "For de Lord's sake massa don't; don't." But the brutal master continued to flog him until finally the blood spattered out at each blow of the stick, and the poor man would cry out "Oh massa for de sake of my wife don't kill me," the blows rained down on his shoulders, and finally when the soldiers came down they found that miserable Catholic slave driver beating a corpse. All life had gone out of him and I say that those hundred



WHAT THE JESUITS WANT TO DO WITH THE NEGRO.

soldiers did perfectly right when they leveled their carbines and filled that slave driver's carcass with bullets. (Cries of "Amen" and long continued applause.)

Never tell me that our colored brothers would want to go back to that kind of thing where such cruelty as that is possible. It is with some degree of satisfaction that I utter these remarks this afternoon, knowing as I do that the church under whose roof we are met to-day was the first large denomination to declare against slavery in this land, and Lincoln said to her that she sent more soldiers to the field and more nurses to the hospital and more prayers to heaven and more help to the troops than any other denomination. Where was the great Roman Catholic church all that time? She was doing nothing. Some of her members individually did grand things in the field

and in the hospitals, but as an institution their influence was on the other side. Calvin Fairbank a local Methodist preacher who helped a negro to get away, was caught and by the slave courts put in prison and flogged and flogged until it is said the very thongs would cut the flesh from his back in strips, and the stripes on his back could not be counted. Calvin Fairbank was kept a prisoner until a very few years ago. All these years in prison for the crime of helping to free a negro, and with this evidence we dare to utter now our protest against that large body of people ever being permitted to make their influence again felt or to exercise again the same power that made that thing possible. No! no! the negro shall never go back to slavery again. (Applause.) Wendell Phillips was right when he said as long as the old flag waves this country shall never again be trodden by a slave. (Applause.) I suppose he meant that even if slavery was a divine institution such as J. J. O'Connell says may exist under the Roman Catholic church.

We have here the field for another crusade, but where shall we find our Godfrey, where shall we find our Peter the Hermit. We have a little force, of Methodists in the South. We have fifty grand schools where the negro may be taught and one hundred thousand in the schools, and they are pressing on. Eight millions of them are scattered through the country and something must be done for them, and Mr. President, we ought to make it so that Bishop Ireland's bid for their votes shall amount to nothing. I say that no other church in this country would dare say what Bishop Ireland said in the presence of our Dr. King of New York when he said "let the negro come to us and we will see that his vote is counted." It is galling to us that the sneaking power of the Roman Catholic church in the South can dare lift up its head and say to the negro "if you come to us we will see your vote is counted; if you will not come to us we will see your vote does not count." If that church has power to see that the vote is counted then that church is the power which has kept the vote from being counted, and that church is responsible for the condition of things in the South. (Applause.)

It is too late for the Catholic Church to bid for the Negro vote. You have only to put the facts before them and the Negro will soon know who are his friends. The prejudice is already there. They know the attitude of the Catholic Church towards them in the days of slavery, for many of them were under Catholic masters and well remember the treatment they received from them. Will the Protestant Church have any one in the field? When we began to send our men into the South the Catholic Church frowned on them, and then it was said as soon as you start your schools you will see on what a fool's errand you have started. In my own pastorate I have seen a young and beautiful girl leave us to go and take charge of one of those schools. She went to Athens Alabama, she was soon told that if she taught in that school she would never be admitted into polite society; she had been accustomed to live in the best Northern society as her father was wealthy, but she was told that she never could associate with any one but Negroes if she taught them. But she persisted and one night they gathered around the school house and fired rifles through the windows to terrorize her and also those she was teaching. We could not tell you how many teachers have lost their lives by

going to teach the Negroes. Why our Protestant Church has now won that fight and the danger is over, and now that the fight is won your Roman Catholic Church wants to come in and claim the victory. Too late to put the slave back as he was, and to have slavery again even as a divine Roman Catholic Institution. The Negro knows better than to catch at that bait. There are many of them, who, like that one who saw an American flag at the office of the Richmond Whig, at the out-break of the war. The old Negro when the storm was coming climbed to the tower, took down that flag reverently, and tucked it under his bed clothes and said "I will keep that." The



JAMES A. GARFIELD.

THE MAN IN WHOSE NAME A CHICAGO PRIEST REFUSED TO CHRISTEN A BABY. rebels came and wanted to know where the damned Yankee flag was, but the Negro took the old flag home and slept on it, and he would say to

his wife "here is the flag that has protected us, and here is the flag that will free us." They shut the door and saved that flag and there are many Negroes like that one and they are worth working for now. We must not let them go over to the Church of Rome, we must not let them come under its influence; we must not let the Black Pope catch the black people.

I appeal chiefly to the American people to stand on their love of country, and in the name of the brave brothers who died for the Negro, and in the name of Lincoln, and in the names of those who sleep in the great cemetery at Gettysburg, I ask you to see that these black brothers of ours who are a part of our great national system shall not be again thrown into slavery by any Roman Catholic Church. I ask you to say that those who gave up their lives for the maintenance of the union shall not have died in vain. We were glad to have the Negroes fight for us years ago; glad to have the colored troops climb to the heights of Fort Wagner. General Kilpatrick told me that those Negroes did fight well no matter what rebels may say. At Fort Wagner when it was asked who would scale the heights. The order was to climb up there and the white troops hesitated because it was so terrible an undertaking. Colonel Shaw said "I want my colored men to go up." This fight "he said is for the colored man," and he asked the privilege for his boys to go up and take the fort. When the order was given how they did mount up and one colored sergeant as he tumbled over the walls cried "Almost up;" "Almost up." The boys picked him up and put him in a blanket and they asked him "where are you hit" and he had but strength enough to cry "Almost up."! "Almost up"!

In that fight nearly all of them were killed not in getting only part of the way up, but they got clear up, and that negro was so in love with the battle that he did not know anything about being killed, his ambition being to take that flag and plant it on Fort Wagner. Such was the interest he had in the fight and to such an extent had he set his heart in the work. May God give us that kind of grit for our fight to-day. Let us forget all about partizanship all about grumbling and scrambling for the loaves and fishes and go at once to the point and plant the flag of our union that glorious flag which waves over us, so firmly in the land that no Roman Catholic church can ever disturb it. (Applause.) Colonel Shaw was found among the dead after the battle at Fort Wagner; he was the only white man and the Negroes were lying thick about him, and when his body was found by the Southerners they cursed him and said bury him beneath his Negroes. They buried him that way. Remember the South said they never would exchange a man who was mean, enough to lead the Negroes in the field. Most of them were Roman Catholics, or sympathizers with them, and they are no better to-day than they were in the ante bellum days. No, the Negroes will not go back under the lash of their owners any more. We want to build up a temple of liberty in this land where all may learn to love this nation and to educate and raise the Negroes so that all shall be imbued with christian charity until distinctions of race and color shall be obliterated until the battle between sect or sex shall be no more, but above that temple shall wave the grand symbol of victory and liberty, our noble flag shall float over this country and

no other flag shall be seen upon our shores, and when we shall all be in love with that one great emblem, in love with our own great country and its noble institutions, and own allegiance alone to our one great President who shall be above King, Queen, Potentate and Pope. (Applause.)



"PADDYHAWK" FOUND WITH AN IRISH SHILLELAH, IN THE BOOK RACK OF A FEW IN WABASH AVENUE M. E. CHURCH, CHICAGO, ILLINOIS, AFTER ONE OF THE PATRIOTIC MEETINGS. ONE OF ROME'S SOLID ARGUMENTS.

LECTURE XI.

THE BLACK POPE IN AMERICA.

The announcement that the Rev. Mr. Murray would take for his subject "The Black Pope in America," drew an immense audience at the Wabash Avenue Church Sunday after noon, every seat being taken long before 2 o'clock, at least one hour before the proceedings commenced. The audience sang "America," "Marching through Georgia," and other patriotic hymns Dr. B. P. Reynolds President of the Citizens Committee of 100 presided.

The Rev. Mr. Murray, before the proceedings formally commenced spoke as follows:

"Our good friend Dr. Reynolds, the President of the Cit. Com. of 100 that saved the Little Red School House last spring is going to preside to day, but before he commences I want to say a word. During the past week I have received about a dozen anonymous letters. At the commencement I was told by some people that I would not live to get through this course-We are now nearly through and I still eat three meals a day and sleep well at night. It does not alarm me in the least to receive such letters. I hold in my hand one of the letters which my executive committee asked me not to read but which the writer dares me to read. The man calls us dreadful names and dares me to proceed with my present course of lectures. I am entirely fearless as to what the result may be, and so long as people come to hear me I shall speak. He says he dares me to read this letter and promises to be here when I do. If he is here let him stand up and show himself and I will read it. (Applause.) I dare him if he is present to rise and show himself and I will look him squarely in the face and read that letter. (Applause.) (Voices, "Read it anyway.") On the last page of that letter he says I ought to be tied to the heels of a wild horse. (Laughter.) That is comforting anyway. Perhaps I ought but I do not think he will do it. (Applause.) Then he says "Why, you are such a coward that I dare you to get up before your audience and read this letter. Before you proceed far they will realize their mistake in not joining the Catholic church." (Cries of

* As reported by Harry Lanceolot Edwards.—*Court Stenographer*.

"read it all.") I don't think any of you have any particular desire to join the Catholic church, have you? (Cries of "not much" and prolonged applause.) It would be far more interesting for me to shake hands with the writer of that letter before reading it, and if he is here, inasmuch as he dared me to read the letter, I again dare him to stand up and show himself. More than that, though he writes very bitterly, if he will come forward I will shake hands with him and prove that I am his brother, notwithstanding he calls me such bitter names. We have no spite against Romanists and no malice towards anyone, but charity for all. We can work against the Black Pope, and the Roman Catholic church as an institution without warring against the individuals. (Applause.) I will now read that letter, which is as follows:

City, March 9-91.

Mr. O. E. Murray.—

• Your sermon in this mornings *Herald* is not only a disgrace to you but to your sham church and it is well for you that none but your own equals (and that is not saying much) were there.

That the same hand that struck Lincoln may never pass you by for no man (no not a man a coward) would open his mouth to blaspheme in the manner you did and if it were not that the Lord would rather a sinner live and repent than die in his state of sin—it would be a just punishment for the Lord to raise his hand and strike you dead before your heathen followers.

You speak of Sherman. It was in the time of need that he remembered to whom he was indebted for all his success in his undertakings. Don't attempt to take a **man's** name and speak of him in such a manner as you have in a matter which connects him and his Maker.

The just punishment for a man like you has never been discovered. Tar and feathering is not quarter bad enough for you. You should be tied to a wild horse and dragged the earth over, until there was not one-fourth inch of you left together, this would be the punishment for you.

It was none other than Gen. Sherman that found relief in receiving a visit from the Catholic Clergy.

You are a good for nothing old heathen and may the God above and your Saviour give you time to see your folly and repent this terrible outrage you have committed. Heathen, you are an old villain as well, to dare to get before people who have not yet discovered their mistake in not believing in the Catholic Church and preach such a villainous lie, you should have been struck dead. It is a mystery to me, as well as many others, how people with any kind of common sense, can sit in a church and feel that they are doing right by listening to such a speech as you made. They must be a pack of idiots.

If it is as you say, on account of its slimy state that the Missouri River was called "the River of Mary." I should very much like to see your soul; if a soul exists in a body such as yours, for I am sure there could not be as much slime on the banks of ten rivers as there is on your soul.

It is no wonder that criminals going to their death and accompanied by a protestant minister, dread to take the final step and struggle in the manner

they do. Their struggling is emblematic of your villainous preaching. Do you think that such men feel safe in going before their Almighty? Judge! no indeed. Put a catholic priest and a protestant minister together, and ask that man or criminal to choose his instructor and he will choose the right one, which would be the catholic.

Seeing you are such a coward, I dare you to get before your congregation and read this, for before you would proceed far they would realize their mistake in not joining the catholic church, so you would read the end to bare walls. Read it and I shall be there to help you make it strong, again reminding you of your villainy, I am,

A Church Member.

(No one doubts that Romanism is the religion of the criminal. Most of the people in our asylums and poor-houses and jails, are fellow catholics of yours.) (Ed.)

INTRODUCTORY SPEECH,

By DR. B. P. REYNOLDS.

The Rev. Mr. Hartwell offered prayer, after which the President said: I stand here to-day not only as the chairman of this meeting, but as the representative of the "Citizen's Committee of One Hundred." I will admit, at the start, that it is a political organization; that the object as stated previously on this platform, is the purification of local politics. We may have to talk a little politics this afternoon. I do not think it out of place to discuss politics on Sunday; nor do I think it out of place to talk politics in a church. If our ministers, the pastors of the different churches, talked a little more politics from their pulpits, we should find a different order of things. (Applause.) I am glad to say that they are now waking up, at least some of them, to a sense of their duty. The eloquent discourses of brother Murray, Sunday afternoons, have brought an immense audience to this church, and the increased audience each Sunday shows that the people are interested and alive to the importance of dealing with the matters which so vitally affect our liberties. When we look into this book—the Bible—it is full of politics. We find that the prophets and their prophesies were nothing more or less, to a great extent, than political discourse. They were all the time drilling politics into the children of Israel and I can not see why the leaders of the people—the ministers of the gospel—can not do the same thing, and discuss politics more than they do. All should take an interest in the government of their country, to correct abuses and raise men to a higher and nobler life.

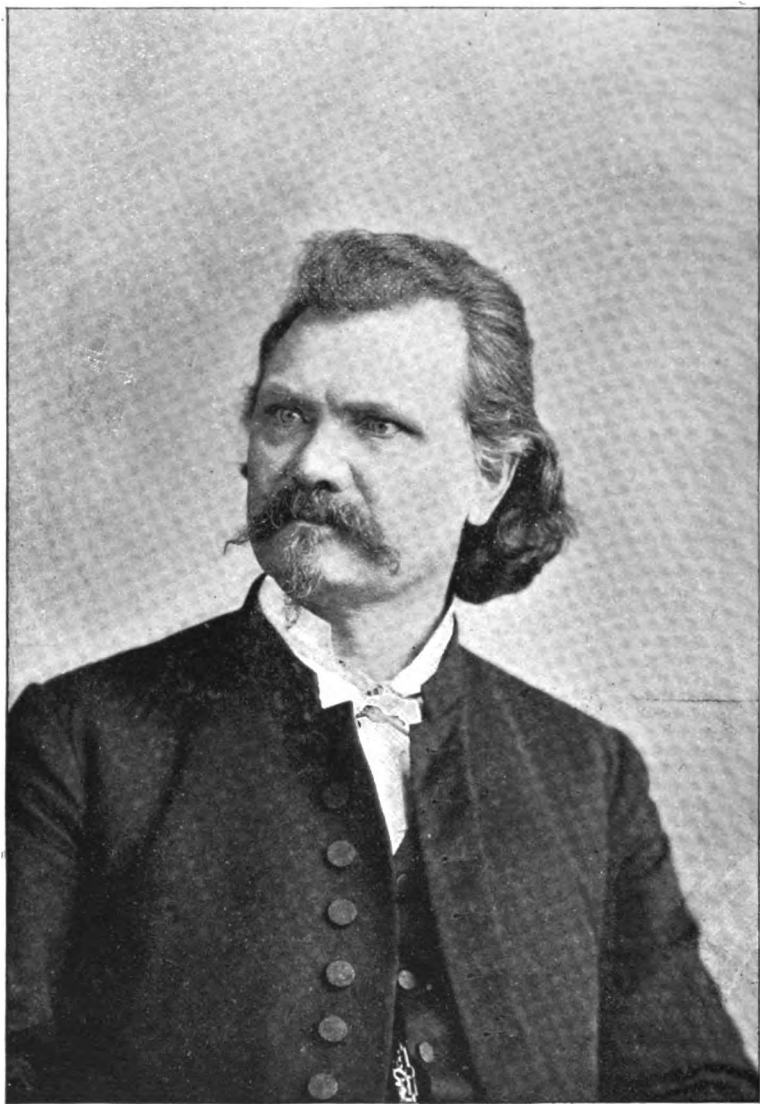
One of the things which affect our interests and our liberties is the Roman Catholic corporation. She has always been opposed to our free institutions; especially our educational free school system. Yes, she has condemned the public schools of the United States, and the Roman priests

have commanded Catholic parents to take their children from the public schools. Rome has always been so every where. She has never favored the education of the masses. In protestant countries, like Germany and the United States, where there is a strong sentiment in favor of popular education, she has been compelled, in self defense, to open schools of her own. But her real attitude toward the education of the masses, shall be inferred from her own course in those countries where she has, or has had undisputed sway, and there she has kept the people in besotted ignorance. Instance her own Italy, where 73 per cent. of the population are illiterate, or Spain, where we find 80 per cent. In Mexico, where 93 per cent. who belong to this class, I suppose they go on the principle that "ignorance is the mother of devotion." We have no objection to her having schools, but we do not believe in her robbing the people to support her schools, and yet they have in seventeen years taken eleven million dollars out of the public treasury of this country for their own denominational educational purposes; and that is not all, but they are doing all they can to destroy our free school system of education, which is the best in the world, under the pretence that they are godless infidel schools, and still they are the parties who banished the Bible out of the public schools. But the real cause is, that they want their own parochial schools, so that they can educate them in the faith and make Roman Catholics of them. The Roman Catholic religion and education go hand in hand. The Pope has said that the control of the public schools should not appertain to the civil power, but that the church shall be consulted and obeyed. That is, that we may furnish the money to run the schools, and the Pope and the priests will run them to suit themselves. But we are determined that there shall be no sectarianism in the management of our public schools. I hope the time is not far distant when it will be considered a crime for any man to take away his child from the public schools, and that the United States will do what France and Italy have done, and that is to tell the priests to keep their hands off the public schools. No priest can teach in their schools, and Mexico, Brazil and Chili, all Catholic countries, are following in the wake. For my own part I do not look upon the Romish church as a church. I look upon it as a great corporation, a great political organization under the guise of religion, and a foreign one at that, for its very name implies it, and that is the one reason why we are opposed to it and organized against it. When there are great questions at issue for the government and good of the people, there are often different parties in the field, all do not think alike on the great questions of the hour. That is the reason that we have our Republican party and Democratic party striving for the ascendancy. But it is a different thing altogether to find a class of people in our free land taking their politics from Rome without a question. Men of all creeds and political parties unite in opposition to this great Roman corporation, whose policy is entirely foreign to our free institutions. There are a great many different societies all over this country, formed for the purpose of fighting the Roman Catholic machine. We have many societies established in this city for the express purpose of opposing political Romanism, although each is doing it in its own way, and under a

different banner. Each has its own methods of work and mission to perform, just the same as the Christian religion is conducting a warfare under different banners. The Congregational Church, the Presbyterian Church, the Baptist Church, the Methodist Church and the Episcopal Church, all fighting under different banners, but for the same end and purpose, to Christianize the world. (Applause.) Now the different patriotic organizations are working for the same end, and doing all they can in resisting the encroachments of Rome. They all believe in sound American principles, separation of Church and State, the free school system of education, free speech, free press, and a free conscience, all of which are opposed by Rome, and I will enumerate some of them. There is the "American Protective Association." (Applause.) We have here with us to-day its Supreme President, Henry F. Bowers. (Applause.) "The Patriotic Order Sons of America," "The Junior Order of American Mechanics," "The British American Association," "The American League," "The American Protestant Association," "The Order of American Mechanics," and "The Loyal Orange Institution." (Applause.) All these societies have banded themselves together into one body for political action, and call themselves "The Citizens Committee of One Hundred." (Applause.) All these orders or societies have different mottoes. For example: "The American Protective Association" has for its motto, "Friendship, Purity and Protection;" while "The Patriotic Order Sons of America" has for its motto, "For God, our Country and our Order;" while "The Loyal Orange Institution" has for its motto, "No Surrender," if you please. (Applause.) Now what is the use of our being formed into societies of this kind, having such grand and noble principles, if we do not carry them into practice? (Applause.) What is the use of our being organized into these grand associations for this great work, and meet from time to time and do nothing for the accomplishment of their aims, and putting their principles to practical use? What is the use of our having a motto, "For God, our Country and our Order," if we lie still and do nothing for God and our Country? What is the use of having the motto, "Friendship, Purity and Protection," if we have no Friendship, Purity or Protection in our souls? What is the use of our having "No Surrender," for our motto, if we quietly surrender to the enemy every day? Let us turn around and say, we will not surrender our rights and our liberties under any consideration to the political Roman Catholic machine. (Applause.) I was going to tell you that the society I represent to-day, the "Citizens Committee of One Hundred," embraces all these different societies in one. It believes "in union there is strength." "United we stand divided we fall." They have united their forces together to fight the enemies of our public schools, and to stand by the "Little Red School House." (Applause.) They are bound together as a unit. The lodges, councils, camps, leagues and branches all have formed themselves into an association, politically, to carry out the great principles they profess. They have found that they could not work politically alone in the city of Chicago with advantage, owing to the smallness of their numbers, individually, but as a unit they will be a power that will soon be felt in Chicago elections. (Applause.) It is time we did something that we awake from our lethargy. Thus far they seem to

be having it much their own way. Let us resist the aggressions of Rome. Let us have no foreignism in this country. Let us not allow men to govern us who own their allegiance to the Pope of Rome. Yes, they have given us Roman rule long enough. I was going to say after all we *shall* have home rule. (Laughter and applause.) They talk about home rule for Ireland. Never, never, can they have home rule. Ireland to-day is under one of the best governments that ever the sun shone on (Applause.) And every Protestant clergyman in Ireland to-day is opposed to home rule. What a condition Ireland would be in should they have home rule. How would the Protestants, being in the minority fare at their hands? They talk of the oppression of the English because they cannot get everything they want; of course they want the earth; they want the houses and lands free, for they are not willing to pay any rent.

They talk about evictions in Ireland. Why last May there were thousands of evictions in the city of New York, and who were they? Most of them Irish Roman Catholics. (Laughter and applause.) Is this country to be blamed? Are the landlords of New York to be blamed because they kicked them out? They had been taught not to pay rent at home, and came here and were bound not to pay any rent here. I will tell you what it is; I had an Irishman in a house of mine for two years, and he would not pay me a dollar of rent, and then I had to spend thirty dollars to get him out. (Prolonged laughter and applause.) Now I say, home rule, ladies and gentlemen. How are we governed now, and by whom? (Voices: the Irish.) I will say by foreigners. Ninety per cent. of Roman Catholics fill the offices, and you would think by that they had a very large vote, but they have not. They are only six per cent. of the voters. And yet you take your police force to-day there are 1,800 in the city of Chicago, and out of these 1,800 there are 139 Protestants on the whole force. (Hisses.) Is that right? (Cries: "No.") Is that just? (Cries of "No.") It is about time that we had home rule. Take our schools and our school board. It is in the same condition, 64 per cent. of the teachers are Roman Catholics, who have no interest whatever in our institutions, but who believe our schools to be "godless and nurseries of the devil;" who frankly confess that they stand before the country as the enemies of the public schools. "Consistency thou art a jewel." Yes, every department of the city is ruled to-day by the Roman Catholics. I will give you a little illustration of it. They talk about not having religion in politics. They are the ones who drag religion into politics. A man has to be a Romanist before he can get any position or office. Take, for instance, a man that I know of who is a very respectable North of Ireland Irishman, in fact, you would not know whether he was an Irishman, an Englishman or an American. He had been a great many years in this country, was well informed, and had conformed to all our institutions; had been a citizen for a great many years. He was so industrious that he had saved during his lifetime an amount that turns him in an income of about \$40 per month. That man had a very large family depending upon him, and he thought that he could get the janitorship in one of the schools. He had friends, and he had a long paper drawn up which was filled with the names of reputable citizens



BENN PHILIPS REYNOLDS, A.M., M.D

PRESIDENT OF THE CITIZENS' COMMITTEE OF ONE HUNDRED: PRESIDENT OF THE BRITISH-AMERICAN ASSOCIATION, AND PAST SUPREME GRAND MASTER OF THE LOYAL ORANGE INSTITUTION OF THE UNITED STATES OF AMERICA.

recommending him for the position. They had known him for many years, and said he was eminently fitted for the position of janitor of one of the public schools. He went with the petition before the Board of Education, and Mr. Brennan took hold of the paper and said, "oh yes; say, what parish do you come from?" (Laughter.) The first thing with the Roman Catholic is, what parish do you live in? "Why," he said, "St. James's." He happened to be a member of St. James Protestant Episcopal Church. "Well," he says "go and get a letter from your priest; never mind these names." (Hisses. Now, is it possible, that the names of two or three hundred persons recommending a man for a position to the school board, is not equal to the letter of a priest? They were all respectable citizens and tax payers, yet they had no right to be considered, in Mr. Brennan's estimation. For that reason, I say, it is about time we had home rule for America. (Applause.) Let us have our city, our school board, our police and everything, run on business principles and in a proper way. We want a man placed at the helm as mayor of the city who will hold an iron hand upon vices of every kind, carry out the laws which have been made, and manage our city government, our school board, police, fire and other departments in a manner that would purify this city of Chicago. (Applause.) We want honesty, especially in municipal government. You elect men to office to manage millions for the city of Chicago with whom you would not trust the management of a five dollar gold piece of your own money. (Roars of laughter and applause.) If you did you would never see it again. But these are the men you put at the head of our government to spend the people's money by the million. I should think it is about time to put a stop to that sort of business.

You have been coming here Sunday after Sunday to hear Brother Murray lecture, and if he has not yet got you to his way of thinking, and to the way of thinking of all these different societies you very soon will get there. But I will not take up your time any further, as I know you want to hear the orator of the day, and therefore I have great pleasure in introducing to you Rev. O. E. Murray. (Applause.)

THE LECTURE.

The Rev. O. E. Murray then spoke as follows: With joy do I greet you. Am very glad to see all looking so happy, and only wish that you all had seats. We have been talking for some weeks about the Black Pope, or the representative of the Jesuit order in the Catholic Church. We have considered in the past his expulsion from Europe. If you look at the map of Europe, and start with little Portugal, and then go through every country, you will find he has been driven out. Little Portugal was first to expel the Black Pope. When he went from country to country he finally landed in Rome, where, under the great Papal Bull of Gregory XIV, the order was suppressed and its property confiscated. The question then arises, where

did the Black Pope go? He found a paradise in America. He is here. The Black Pope came on to this side of the ocean, and it is here that we find him at work. We trace him by the same lines that mark his path in every country where he has lived. No matter under what government he is found he has tried to overthrow that government; no matter what system of schools he has met, he has forever tried to overthrow them and establish his own. The same genteel coat and gloved hand which denotes the high-toned Jesuit in foreign countries is not observable in this country, and we want to ask the question to-day, how long shall this system be permitted to exist? We are not talking about individuals. There is no Jesuit whom I would not willingly help, and there is not a Roman Catholic that I would see suffer for a moment, therefore we are not against individuals, but we are against the institutions and against everything that is against our Little Red School House.

The same tell you they want home rule for this country. We want more home rule and are heartily sick and tired of Rum rule, ROME RULE. (Applause.) We are fully aware of the Jesuit's presence in this country just now, for he makes himself felt in more ways than one. He plots against American Institutions to bring us under subjection to his own tyranny, and it is the same old plot you had years ago in Europe; the same old crusade exactly that Cromwell fought in Ireland. This school question has been up repeatedly in every country where Jesuits have lived and it has reached its climax just before their expulsion, and if America takes its lesson from Europe the day is not far distant when the Jesuit system will be driven from this country (Applause).

You find them plotting just now in regards to the World's Fair. Note the concession that has been made to them. They have been told they can make an exhibit there, but we also have the right to exhibit and tell the whole story of the Roman Catholic church and not simply a part of it. When they bring in Columbus they ought to be compelled to bring in the jail they put him in after he discovered America. (Applause.) They claim so much for him after he discovered this continent that we want they should show how they illtreated him to the last. Victor Hugo says they jailed him. They have waged war against every form of progress from the commencement. They ought to have the jail they put Columbus in because he pushed out a little too far for freedom. They ought to have Father Crafts here. They also should have Sitting Bull. He was a good Catholic in everything but one; they could never get him content with one wife, and for that reason he never could be taken into full membership with the Catholic church. Then we ought to have a full exhibit of the saloon keepers. Bishop Ireland said ninety per cent of the saloon keepers in America are Roman Catholics, and we ought to have that ninety per cent in the Romanist menagerie. Then we ought to have a specimen of what they do in their parochial schools, and a sample of their books, also a sample of the stocks and pictures of torture from Fox's book of Martyrs. We ought to see that that Catholic exhibit is made thorough and then we should have a Protestant exhibit not far from it. If they are going to exalt Spain we ought to exalt England. They have a

reason for exalting Spain and Columbus and I will tell why they do it.

They claim this country for the Roman Catholic church because Columbus discovered it. No one but a Catholic could discover it. The Jesuits say so.

Their claims are altogether too many and they claim among themselves. We have the pro-Columbia claim that Bishop Lynch advocated. Father O'Connell claims this land for the Catholics on account of its discovery in the sixth century by Bishop Brendan. He says the country was called Great Ireland. He wants it called that again. He tells us the Irish came by way of Iceland and discovered America. (Laughter.) That the Norwegians who came here found evidences of places of worship, and proves conclusively that the Irishman was here ahead of the Norseman. (Laughter.) This is Catholic history. Here is an object lesson of two books. This little book contains the history of this nation while this big one is supposed to contain the history of the Roman Catholic church, in the two States of Georgia and Carolina. (Laughter.) That is about the proportion in which you find them holding the church and the nation. O'Connell tells of the land marks the Irish set up here and by virtue of which they claim right and title to this land. They claim the entire continent belongs to them because they say "The earth is the Lord's and all that belongs to the Lord belongs to us." (Laughter.) That is something like the fellow who got married and after his marriage his wife said to him "What is your's is mine and what is mine is my own." (Laughter.)

Father O'Connell said all the world should be Catholics because there is no heaven unless you go there through the Catholic church. Here is the book written by himself. And it is authentic because it is dedicated to the Virgin Mary. (Laughter.) Now, Decourcy is another Catholic author and you can find his works in our city library. He has written a very fine book and dedicates it to Bishop Sedinni, who used to live at Rimini. He came here just before the riot in 1844. Father Gavazzi was here at that time and took issue with Bedinni. Bedinni said he had a picture of the Madonna and in a certain season of the year that picture would get life and roll her eyes. You may say this is a Protestant story, but if you look in O'Kane Murray's history you will find this statement. You may say the Catholics did not believe it, but here is the name of the Archbishop who preached it, and here is a history written about it. More than that Bedinni sent little images of that Madonna that could roll up her eyes and sold the gods by the thousand to people in this country. Now, Decourcy tells us that all his history was published as articles in the Catholic Leader, and submitted to the highest authorities and found correct. He also tells about the Norsemen who came to this country and found proofs that Irish priests had been here, and he tells us that a mission flourished here in 1406 under good Bishop Guilick. Then he tells us that an English Jesuit came across to Maryland, and then a little further along he tells us that the church is Queen of the whole world and she must have it. Then there is Father McCloud, who claims this country because Mary discovered it. Now, for the woman Mary, the mother of Jesus, the carpenter of Nazareth I have not a word to say. Like Bishop



COLUMBUS.

Fowler I would not say a word against her, but this deified Mary that millions worship, the Mary that never was, I have as much to say against her as against any creation of brain or any other idol that men worship.

Let me say all these claims are too far apart and conflict among themselves. They remind me of what a darkey said in ante Bellum times. The colored man was called upon very often when his master had great feasts and gay company, to substantiate and verify his big hunting stories. One day after dinner he told how he took his rifle and shot a deer, and the ball pierced the left hind foot and the right ear. (Laughter.) The company did not believe it, whereupon the master said Sambo was with him. He called him in and said "tell these visitors how I shot that deer through the left foot and right ear at the same time." Sambo scratched his head for a minute and then said "I know how it was; his left hind foot was up scratching his ear just when the ball cut them both off." After the company had gone the master thanked Sambo for helping him out and Sambo said "Massa, when you tell another big whopper don't get them so far apart." (Laughter.) These Jesuit historians are very far apart with their stories.

Let me draw your attention to this little book. Sadlier's Elementary History of the United States, because this is the Black Pope's history and is used in all the Catholic schools. It has the approval of the Catholic authorities. This book tells us that in 1492 Columbus discovered America. Again he tells us that Columbus on landing took possession of the country in the name of our Lord Jesus Christ and the Queen of Spain. They cruised among the Bahamas and discovered the island and then he returned to Spain and was received with great triumph. We will grant their discovery of the Bahamas. On the next page we are told that he discovered Hayti and then on the next voyage he discovered South America, but he has not yet discovered the United States. In 1497 John Cabot discovered the main land of America. They disclaimed his right so they can hold on with a firm grip and say this land is ours. We think, however, that this land is for Americans and the sooner they understand that the better. (Applause.) They say they are so firmly rooted in America that his satanic majesty can not get them out. I don't think he will ever try it for they agree too well, and Beelzebub does not cast out devils. (Applause.) The Savior told us that. (Applause.) They claim this country and claim they are so firmly rooted here that we cannot get rid of them. (Laughter.) That is pretty tough for the rest of us, and it is time some of us were calling out for Uncle Sam and his soldiers and not for the Pope and his children. That is what the argument comes to. (Applause.)

I want to say a little more about this book. It is unkind enough to say that Columbus at last, having been most unkindly treated by his countrymen, died in neglect in Val Dored, in Spain. They did not think much of his discovery apparently for they imprisoned the man because of it. Nearly every picture in this history is of some priest, Jesuit or martyr. I have not the time to look the book all through, but it is very interesting. It ought to have a thorough overhauling because every page is insincere. No priest or Jesuit is neglected, but the author evidently did not know much about the

United States. Here is a sample. Jefferson Davis and Lincoln appear on the same page, and have equal space allotted to them so far as the pictures are concerned. That is a shame. And if the members of the G. A. R. were here they would cry shame. They say Abraham Lincoln was positively opposed to slavery, and that is all they have to say about him. Now, listen to their eulogy of Jeff Davis. They say that the people of the Southern States of America elected Jefferson Davis, the *distinguished statesman and soldier, President*. See how much more they think of Jefferson Davis than they did of Lincoln. This gives you an idea of what kind of history our Romish friends want in the school. This is Sadlier's History of the United States.

Now, the Catholic historians are remarkably insincere in regard to matters of our national history. That book gives a good idea of the amount of knowledge conveyed in Roman Catholic schools to the Roman Catholic children of this country. The Roman Catholics modestly claim to have discovered everything, although we think there are some very good things which were discovered by Protestants. But granting they discovered America why didn't they hold it. Plymouth Rock was too much for them. They rave about Plymouth Rock and tell a great many things against it and declaim against Massachusetts, but I will put Massachusetts against Mexico every day in the week. Mexico was settled first and had an abundance of gold, a beautiful climate and everything that could be wished, while poets speak of the rugged and inhospitable shores of Massachusetts. The Pilgrim Fathers had to fight against everything, the cold climate, the Indians and everything, yet if you compare Massachusetts with Mexico to-day which has made the most rapid progress? Mexico with her sunny shores and all her advantages has made no progress, while Massachusetts with her enterprise and love of liberty has shed a glory over the United States which has shone throughout the whole world. (Appause.)

But the Roman Catholics claim the entire country. I told you on a previous occasion about their calling the main branch of the Missouri River in honor of Mary. A letter written to me by a Catholic school boy states that there was no such river as the river named in honor of Mary. Yet if you turn to Sadlier's history you will find that the chief tributary of the Mississippi is called the River of the Immaculate Conception. We call it the Missouri, but it is all muddy any way. (Laughter.)

It matters not who came here first. You remember the old story of the hare and the tortoise, and this is another instance where the Protestant tortoise caught the Catholic hare asleep and has been leading her ever since and proposes to remain at the head of the race. The early settlers had some failings, and very strong ones too. The pilgrims of Massachusetts outgrew their failings, but the other fellows do not seem to outgrow them at all. You know the Romanists bless everything that suits them and curse everything that does not, and they blessed a good many things like the ship that went out from the Isle of Wight and never came back again. They blessed a whole ship load of nuns, and nothing was heard of them more. The blessing did not do the settlers in Maryland much good for they were four months on the voyage notwithstanding all the guardian angels were implored, and

then they started a mission which was held in honor of St. Mary and St. Ignatius, which is another name for the Black Pope. Personally I would rather take passage in a vessel propelled by Protestant steam than in any of their Jesuitical boats propelled by the blessing of Peter. I would be apt to get to my destination much sooner.

The Roman Catholics claim that they are the authors of all liberty in this country, and they are all the time talking about the liberty of Maryland as compared with the barbarism of Massachusetts. Well, if they had any liberty in Maryland they never had it anywhere else, and they must either have borrowed it or found it in this country. One can not very well give away what they never had, and the history of the Roman Catholic church shows that it never believed in liberty except in the case of its priesthood, and even they are the slaves of the heads of their orders. But this Baltimore priest is the authority for saying that the Catholics gave away liberty, but the fact is they found liberty so firmly established when they came here that they could never root it out. People came here for liberty; liberty was in every thought, in every act, and breathed everywhere. Liberty was given by Protestant England, and never came from the Roman Catholics. That is their un-American position. Of course, the Roman Catholic church had some individual members who died for liberty in the late rebellion, but their archbishop was very much out of the way when a few days ago he claimed at Baltimore all the results of that war, and the liberation of the slaves, for the Catholics. I have some documents which throw considerable light on the subject. For example here if the encyclical sent by Leo XIII the present Pope, in which he says that modern liberty leads to destruction. Are they the friends of liberty? They claim it leads to destruction. It requires all Catholics to take an active part in all municipal elections, and to further the efforts of the church in all public service. The *Encyclical* says: "All Catholics must *make themselves felt* in the political elements of the country wherein they live, and they must penetrate where possible into the civil affairs, and must constantly try by every means in their power to prevent liberty going beyond the limits prescribed for it by their priests. All Catholics are required to aid by every means in their power and to cause the constitution to be modelled on the principles of the true church. (Laughter.)

All Catholic writers and journalists are never to lose sight of these instructions. I could give you more in the same line, but it is unnecessary; and yet we are told that they do not want to make the Pope absolute ruler here in everything but religious affairs. Now we have nothing to say against a Catholic worshipping the Pope any more than against a Chinaman worshipping his Joss. He has a perfect right to do so and to have his candles and his nuns, a crucifix scapula and beads, but when the Pope says he is ²above the President of the United States it is time to call "halt." (Applause.)

We have before told you how impossible it is to have two supreme constitutions in one country at the same time, but I will now give you further proofs that the Romanists intend to make the Pope supreme in America if they ever get the chance. This is their creed; it is the doctrine of the encyclical, in fact they are no more attached to the principles of their religion

than they are to the accomplishment of their purpose to make the Pope supreme and absolute ruler. They must have the mastery, and their religion is the means they use for the purpose of commanding their people and compelling them to obey. The first lesson they teach a child is to obey, and the first and last lesson they teach the adult members of their church is to obey the priests, and you all know how the priests feel on this subject. They say there is no obedience unless it is implicit and absolute, and the Roman Catholic Church will sustain popular liberty only so long as it can control it to suit its own ends and purposes, and be regarded as supreme above it. In such a sense as that do you wish this country to come under the power of Rome? (Cries of "Never, never.") Then the writer tells, why he wants it done. As the spiritual head of the Church of God he is authorized to assert his supremacy. Their authorities angrily say of us, "They may flare up as much as they please, write as bitterly as they choose, but it will not relieve them of the power God has placed on them to obey the Catholic Church, Pope and all." Do you want anything more than that? When a Catholic tells you that they do not want the Pope to rule our President, tell them Brownson says, that he must do it. More than that, you are told in the Baltimore convention that the Pope can do and must do that thing. Do you wonder with this assumption before them that our forefathers withstood the Catholic Church for nearly a century; that at one time they drive them out of Maryland, and sent them to England. But the Jesuits returned by degrees in disguise. For nearly a hundred years in Maryland no Jesuit could say public mass. Our forefathers knew them better than we do. They told them at one time they wanted them to take a test oath, and swear against the man on the Tiber and for our President. We ought to have that test oath again. (Applause.) How many of you would vote to have every foreigner who comes to this country take an oath to sustain our constitution supreme over the man on the Tiber or any other potentate? Let us see Hands up. (All hands were raised.) That is very satisfactory. (Applause.)

In 1654 the Provincial Council deprived Catholics of their civil rights. That was a hard thing to do, but there was reason for it. The Jesuits had received lands and gobbled up thousands of acres and have been at it ever since. But they refused to pay their taxes and there was trouble along that line and other matters of insubordination, and in 1692 the Anglican Church found the power to tax everybody. They set up in this country the foundation for the established church. They came here to establish it, and the revolution prevented our having an established church and having to pay one-tenth of our income to support it. How thankful we ought to be in this country that we have no state church planted here. The claim of the Jesuits was that their forefathers had land in Italy and in other countries and they could not see why they should not have all they wanted in this country. Well, they were deprived of the franchise, a test oath was administered, and they were compelled to pay double taxes. We need restrictions to-day on the Roman Catholic party which is plotting against American liberties. If only one-sixth of the vote belongs to the Catholics, I ask you why, in the

name of common sense, do they have nine offices out of ten. They ought to be filled with Americans, who could sit down and say nine offices out of ten belong to us, and not sit idly by and see nine offices out of ten go to the Roman Catholics and say nothing about it. Have I not told you the recent encyclical of the Pope; sent to all the friends of the Roman Catholic Church with instructions to make themselves felt in politics? The only honorable thing for Protestants to do now is to go in after them and clean them out. (Applause.)

I like the woman's reason for being in politics. She said to kill a snake you must go where the snake lives and track him to his hole. There is a snake in politics, the same old snake that troubled Eve in the garden of Eden. We want to do something to overcome that snake, and we are going to do it. We are not the first to call the Jesuits snakes. It appears in more than one of our histories. It was hard for the Catholics to endure those things, but our forefathers understood the Jesuits thoroughly, and had in their mind the stability of the constitution of the United States when they imposed restrictions upon them. It is not the proper thing for people to come here and live and grow fat and rich on the virgin soil of this country and not make the country at least supreme in their thoughts and sympathy.

Up to 1806, in order that the Catholic might hold office he had to abjure all allegiance to every foreign power. I get that from their own history. Americans at that time insisted that foreign subjects should abjure all allegiance to the Pope and every other potentate, and we in our day should insist that the President in all temporal matters should be supreme. We are perfectly willing that the Pope should be supreme in his own religious matters, but we do not want Roman Catholics who come here to take their politics from Rome. We are not frightening individuals but we say for once and for all that we are for America, and we do not care to be dominated by any one living on the Tiber. The Roman Catholics have tried the same tactics wherever they have been, and in every country in Europe, but one, they have been kicked out. North Carolina kept them out of the state until 1844, and their history tells us that they were not treated fairly until the time of the rebellion began to break forth when their votes and their arms were needed. Well, we have not much to say about that; they were needed by the South and we are thankful for the part that some Catholics took, on the other side in the rebellion. Individually many of them have played honorable parts in the history of this country and we are thankful for it, but they have done that always as individuals. The power of the church has been against our constitution and the utterances of the Pope have ever been against our government, and the priests all through have been quarreling with our constitutions and with this Little Red School House. (Applause.) We can shake hands with Catholics as individuals and wish them well, while we fight the political machine called Romanism, which is a curse and has been a curse wherever it has existed.

One priest, Father McCloud wants this country because he says North America was discovered by Our Lady, meaning the Virgin Mary, and he says that she planted her standard here on taking possession, notwithstanding

it belonged to the Roman Catholics before Mary came. One Catholic authority tells us that she has title to the whole country, or in other words since Mary is the patron saint of America, therefore America must belong to the Catholic Church. The Roman Catholics claim this country on different grounds but I question if they will be able to maintain their various claims. This country belongs to Americans, not to any church, party or denomination, and I would not have this country belong to the Methodists on any consideration. I would not trust the Methodists because I think they would in time be as bad as the Catholics if you gave them the civil power. I would not trust it to the Baptists or the Presbyterians or the Episcopaleans, and furthermore if any of those sects had made the attacks on the public treasury, and set their faces against the flag and against the school house that the Romish Church has I would oppose them just as earnestly as I do the Romish Church. No church is better than the Romish machine when joined to the state. (Applause.) Our good Bishop Fowler has said some earnest words and I am glad we have the ringing words from a Protestant bishop along this line. I have not the time to read to you all that he said but I wish to show you that we have men in authority backing us up. I will read what Bishop Vincent says about the Romish power. He says the Romish influence and education is bad; that the Romish religion means more than religion, and that the Pope does not believe in the people who regard him solely as their head in spiritual affairs. He says further we should follow consistently and persistently our duty towards the church. There are other thoughts from various men high in authority along that same line, and I would like you to recall what Victor Hugo and Lord Macaulay had to say about them.

There have been times when good men in authority were afraid to come out and speak, but now they are all speaking at once. It is a beautiful day for America that we have men who dare speak out in spite of threats and in spite of all that is hurled against them in the shape of newspaper insinuations; that they dare stand up and speak those things which burn on their souls. Men of all denominations are upholding the flag and the constitution.

Over in Italy a short time ago a thing came out which has opened the eyes of Americans. A priest met a man of his parish who was looking on the ground and did not shake hands with the priest. The priest said to him "what's the matter?" "I was thinking" the man replied. "What were you thinking about?" "I was reading history," he replied, "the history of the three corners of your hat. One corner seems to say I get your money but you do not get mine; the other corner seems to say I know your secrets but you do not know mine; and the other corner seems to say I can kiss your wife but you cannot kiss mine. (Prolonged applause and laughter.) We are told that because we discuss this question that we are premature, but that same remark has been hurled against everybody who dared to take progressive steps. Abraham Lincoln was declared to be premature when he prepared that great document, the Emancipation Proclamation which was thrown broadcast over the country, but events soon showed that he was not premature. The same remarks have been made of many others, and there

are so many people who are afraid to take a forward step for fear any one should call them a crank. Now I am proud to be one of the foremost cranks, one of the crankiest of cranks, for it is the crank that makes things go. (Applause.) You go and put your little crank on the Little Red School House and that will go too. (Applause.) You can put a crank on it but it will not make a hand organ of it, but put you foreigners in there and I don't care who they are, Irish, Germans, English, French, Bohemians, Poles, Danes the whole lot of them, put them in and turn the mill on, turn on the power and they all come out Americans, but when you put the crank on the parochial school, and only put one church party in they all come out stuffed, like bologne sausage.

It was my fortune not long since to look on a picture which told their position. It was a picture of the Pope sitting on his throne in America. You say he will never come here, but he has been invited to come here more than once. Bishop England invited him to come here when there was so much noise raised about his infallibility, and he is here by his agents now. This picture shows the Pope on his throne and down at his feet kissing his toe was Uncle Sam. Over in another corner there was the Goddess of Liberty with her back up against a stake and her feet tied. On one side of her was a great big policeman with his club up shaking it at her while on the other side was the priest with a crucifix. Back behind the Goddess of Liberty the common school was blazing with fire, the American flag was used as a means for concealing all this but yet back behind it could be seen the Jesuit, torch in hand ready to put fire to the faggots which would burn both the flag and the Goddess of Liberty. (Cries of "Fire them out.") You may say it will never take place, and we want to see to it by all that is right and just and American that that picture never can be realized. (Prolonged applause.)

At the beginning of a Catholic history that you may all get in our city library, you will find the words quoted by a Catholic priest which the Pope said, that the United States is the only country where he is really Pope in the eyes of the government. Do those words mean anything to Americans? They ought to do so. How long shall the papal bull be hurled at the Protestants here? How long shall the Bishop's mitre be hurled at the Little Red School House? Their whole gang is over at our city hall and their whole conspiracy is hurled against our constitution and this American nation. Their infallible Pope is put before our fallible President and the Roman slave is ready to destroy our American school. Our institutions have been giped at and it is time that brave men rose to their defense. It is time to awake for the foe is upon us and we ought to lose no time. Uncle Sam ought to awake from his sleep. Where is Uncle Sam to-day? Hush, Uncle Sam is asleep; you must not say a word; you must not talk of it in your pulpits, you must not say a word in your papers, for Uncle Sam is asleep, the poor old fellow. But it is time that we called on Uncle Sam to awake and arise from his slumbers. (Applause.) His people too are asleep on this issue and they do not like this sudden awakening. It is time to ring every alarm bell. We are nearer to an awful crisis than most people think. Did you take a note

from New Orleans? The lynching in New Orleans was horrible. Lynch law is always a terrible thing, but there is another judge to be feared equally with the lynch law and that is a loose law. When certain classes of people can corrupt judges, and jurors to let their own murderers and malefactors go free it is time for the citizens to arise. (Applause and cries of "hit them again.") The New Orleans Italians are all Catholics, and the Italians at once called on the Italians in New York and elsewhere for help and they threatened to rise in arms. Your Jesuit is in very close touch with the Italians, and how easy it will be to throw them into war and to throw this country into anarchy. You may talk as you please but we ought to prepare for the worst, hope for the best, and then if the danger goes by so much the better. (Applause.)

We are treading as a nation on the thin crust and the fires are beneath us ready to burst out any moment. Therefore it is time for Americans to be alert and for Uncle Sam to be awake. One of the truest men of our day met me in this church and said "Sir, this work ought to have been commenced twenty five years ago." We may find out yet that it should have been begun earlier, but for the present let us buckle down to the fight and fight hard. For the present let it be the arbitrament of the ballot box. We want no blood shed. We are the defensive. Our rights have been trampled on, our school houses defamed; men hurl every implication against our school teachers and everything connected with our schools, and we will not be men if we do not defend it. Let us arise in our might and call halt to everything in this country that does not march to our national music and come under the standard of our glorious stars and strips. (Prolonged applause.)



LECTURE XII.

THE BLACK POPE'S RED BROTHER.

After the usual song service from the SINGING PATRIOT in which the very large audience joined heartily.

Matt Pinkerton, Esq., who was Chairman spoke as follows:
Brothers, Sisters, Friends, all Patriots and Citizens:

The high and glorious privilege has been accorded me of presiding at this meeting of this heroic movement. We have represented here all the patriotic orders. I realize my inability to fittingly eulogize you for the work you have done, are now doing, and have before you yet to do. The platforms and mottoes adopted by the various orders could not be better and more suited to the times and occasions for which we are assembled. We believe in America and Americans. America, a country vast in extent, unlimited in its resources, with magnificent cities arising in splendor to cheer us. We have in the United States a Government deservedly celebrated, holding for the humblest as well as for the most unfortunate, the sweets of civil liberty.

We have opportunities that no other nation enjoys. Our free public school system, and our Little Red School-house, with our glorious flag floating over it. We may justly be proud of our public school system. The education of the masses is a sure road to perpetual civil liberty. We love the Little Red School House, where our great men such as Washington, Franklin, Lincoln, Grant and others were taught the first principles of freedom, and the necessity of a pure national morality. We must and will protect The Little Red School-house, and keep our glorious stars and stripes floating over it. How dare we close our eyes to the painful truth, which is insidiously creeping upon us, that the union of the church and state is pushed by that old destroyer of freedom and public good,—Catholicism. Her politics are rotten to the core. After destroying nation after nation they have laid siege to the United States. Think of the great portentous meeting a few years ago at Baltimore,—the first great public meeting of the Catholics in this country. Remember the wonderfully cunning speeches, wherein they swore allegiance to our country and its flag, but the undercurrent was: "We

As reported by Harry L. Edwards, Court Stenographer.

swear allegiance to the Catholic church, all its Cardinals, Priests and Popes first, and they be obeyed and worshipped." A short time ago, at the celebration of the 25th anniversary of Arch-Bishop Feehan's reign, you doubtless remember the banners they carried in their parade, wherein they claimed that this country belonged to them and they would have it. What does this mean? It means that they intend to finish as they have commenced. They intend that this country shall be a Catholic Stronghold,—to be the Pope's empire. To that end they work, and teach all Catholics to use all means, fair or foul, to procure possession. Look at our cities, now ruled and controlled by that curse,—Catholicism. Look at our public school boards, the larger percentage of which are Catholics. Look at the teachers of our public schools, seventy-six per cent of whom are Catholics. What do they do that is so harmful to our public schools, to our growing populace? Why, everything harmful.

Standing upon the threshold of another year with the traces of the past Government of our own city, an example of corruption and crime, fresh before us, we might begin it with a high and pure resolve that to the best men belong the best offices of the city government. Who would you have as Mayor of Chicago, which will soon be the first city of the United States? We want a man worthy of the city's fame. The man we want is one who stands on a plane apart from that occupied by the other candidates,—one who will give us a government we will not be ashamed of. The representative of all good citizens of Chicago, and not the city government that has been going down in the past years, a hissing reproach wherever its character has been discussed,—but a genuine Chicago government, progressive, honest and economical; a government assuring the best services in every place, from the Mayor's office to the scavenger; a government whose pay rolls shall be satisfactory to the tax-payers, and not to party "heelers;" a government whose officers shall take their orders direct from the Mayor's office, and not from saloon-keepers, gambling-house keepers, and keepers of all other disreputable resorts; a government for the maintenance of order, improvement of its thoroughfares, purification of its physical and moral atmosphere, and the extension of education, with an eye to the safety of our Little Red School House and the convenience and happiness of our American Citizens. Let every American citizen go to the ballot-box with his ticket and prove to the world what the political machines deem impossible is possible, at least in Chicago. We don't want men of notorious immorality whose dishonesty is flagrant, whose private habits would disgrace the ditch. We have had men in our offices stained with every crime except those which require courage,—in whose hearts an honorable feeling would droop for very loneliness, corruption to the young, to common honor a traitor, to honesty an outlaw; base in all that is worthy of man and accomplished in what is disgraceful.

The various patriotic societies of our land, work to the end that church and state may ever be kept apart, and our land be kept free from every foe. They stand for the education of all living under the protection of our glorious flag, that they may properly prize our institutions. They are doing what they

can to regulate liberty, so that by our bright example all the inhabitants of the globe shall be free men, and patriotism itself be lost in universal philanthropy. These societies are not to cajole you by their subtleties into submission, or frighten you by their vaporings into compliance. When these anti-liberty people, the Roman Catholics, endeavor to make us perceive our inability to oppose them, we boldly answer in defense of our civic and religious rights, we dare oppose the world. With equity, justice and God on our side, tyranny, temporal and spiritual, shall never ride triumphant in a land inhabited by American people. The throne we American patriots honor is the people's choice; the laws we reverence is our brave father's legacies. Shall we forget that only last month George Washington's birthday was scarcely noticed by our Catholic city fathers? Shall we forget that no order was issued by them to close the public offices on Washington's birthday? and shall we pass the fact that our city fathers ordered that all public business should be suspended in honor of the great St. Patrick, and that the day



should be given to frolic, feasting, drinking and dancing,—a day kept by the Irish-Catholic, which has nothing whatever to do with the growth or liberty of our United States of America? Why was this? Simply to catch the Catholic votes.

Friends and brothers, remember that we are not alone in our endeavor for liberty. We are ably assisted by the Women's Protective Association, the Daughters of America, and various other female patriotic societies. "The hand that rocks the cradle rules the world." These good wives, mothers and sisters have apparently peaceful struggles, but are none the less victorious. Look at the eminent women of the age,—sometimes using impolitic methods, yet the animated motives, judged by the moral standard of form, are as white as light. "The good they do is by design, the harm by accident." Often these loyal women, standing in their parlors, have been the diligent forgers of all manner of projectiles, from fire-works to thunderbolts, and have hurled them with unexpected explosions into the midst of all manner of educational and reformatory conventions, sometimes to the pleasure and surprise of the members, more often to the bewilderment and prostration of numerous victims, and in a few instances to the gnashing or angry men's teeth. All honor due to our co-workers the loyal



ST. PATRICK'S DAY IN CHICAGO.

FROM LIFE.



HON. M. W. PINKERTON.

patriotic women, and all others who are teaching the young of this country their rights as American Citizens. I call upon you, mothers, by that which never fails in women, the love of your offspring, to teach them as they climb upon your knee, or lean on your bosom, the blessings of liberty; swear them at the altar as with their baptismal vows, to be true to their country and never to forget or forsake her.

No system of Parochial or Church Schools can meet the demand of this enlightened age. The constant attacks of the Roman hierarchy upon our school system, and demanding that their adherents withdraw their children from the public schools and demanding that their children be sent to parochial schools, and in every way trying to destroy this most cherished institution of our common country.

The hierarchy also demand that religion shall be made the basis of public education, and that said religious instruction shall be wholly under the control of the Roman Catholic Church.

The union of church and state only converts good Christians into bad Statesmen, and political knaves into pretended Christians. It is at best but a fowl and adulterous connection, polluting the purity of Heaven with the abominations of earth, and hanging the tatters of a political piety upon the cross of an insulted Saviour.

We must not forget the Big Red Church. It is on the corner of Fourteenth street and Wabash avenue, the birthplace of this patriotic movement, which was started by our good pastor, the Rev. O. E. Murray, who believes in liberty to its broadest extent and who dares to champion the cause and say what he thinks and to stand by it to the end.

In the spirit of one of America's most famous orators, we assert that while the Union lasts we have high, exciting and gratifying prospects spread out before us, for ourselves and our children. "God grant that on my vision never may be opened what lies behind; when my eyes shall turn to behold for the last time the sun in Heaven, may I not see him shining on the broken and dishonored members of a once glorious union, on states dissevered, discordant, belligerent, on a land rent with civil feuds or drenched, it may be, in fraternal blood. Rather let my last lingering glance behold the glorious stars and stripes of this republic, now known and honored throughout the earth everywhere, spread over sea and land, without one stripe erased or polluted, nor a single star obscured, proclaiming the sentiment dear to every American heart; "Liberty and Union, now and forever, one and inseparable."

I now introduce to you the well known orator, the Rev. O. E. Murray.

PRELUDE.

The Rev. O. E. Murray, who received a perfect ovation, then spoke as follows; "Brothers and sisters, friends and citizens, I am thankful to hear those kind words from the president of the day, but he did not state the whole truth in regard to this church. Though the church passed commend-

atory resolutions, they still believe I will bear watching, and one day last week they gave me a \$100 dollar gold watch. They want me on time at these Patriotic meetings. (Applause.) I want you to just defend the cause when you hear it said again that my church does not stand with me in this work. This experiment commenced here with the beginning of the year, is not only as large as Chicago to-day, but it is as large as the nation. (Applause.) We have built better than we knew. Only last week I received from the Press Club Agency in New York some press clippings, and they also said "we can furnish you clippings about these meetings by the thousand.

THE LECTURE.

It is my purpose to speak to you to-day regarding the operations of the Catholic Church among the Indians of our country. Within the memory of most of us there have been at least three Indian wars, and some of us may remember a fourth. Perhaps the earliest Indian war, the oldest in this audience would remember would be that of 1862, in Minnesota. Those that come more nearly to our day are the killing of Gen. Canby in the Lava beds by the Modocs, the Custer battle, and the more recent skirmish of Wounded-knee where Sitting Bull gave up his life in return for the many lives he had so criminally taken.

We are often asked the cause for the late Indian outbreak. Our papers have described it so fully, and the Inter Ocean especially has given a full description of it. Dr. Royer, the Indian agent, is charged with incompetency, and I do not wonder at it. Although he has been on very intimate terms with your speaker, and lived in the same county with him for years, I have no hesitation in saying that he was utterly unfit for the position, and the war never would have been heard of had Dr. Magillicuddy, the old Indian agent, been at the post. Dr. Royer was too fearful, too nervous a man to hold any Indian nation in check; there was too much restraint upon him, and it is the old story of a desire to please everybody and pleasing nobody. You may talk all you please about the cause of the war, but the Indians had grievances. They were promised one hundred thousand dollars for giving up their reservation to the whites, but for some reason that was withheld, and when they found out that three hundred and sixty three thousand dollars was paid to the Catholic Church for Catholic contract schools in their midst, the poor Indian could not endure it. But the Catholic and Jesuit priests could understand it. The chaplain of the schools, Father Utes could comprehend it. He gets regularly three thousand dollars a year from the Indian funds no matter what he does. Father Crafts could also take it in.

The Catholic papers throughout the country are now telling us that the Catholics are the truest and only friends that the Indians ever had. Father Crafts says no one else has loved them so well, and has been among the Indians so much as the Catholics and the Jesuits, and that is rather hard on some of us who put in years of labor out there among the Indians. Rev. John Lee, in the Northwestern Christian Advocate, makes a good answer to the craftiness of the article of Father Crafts. To Rev. Lee and General Morgan

A STORY WITHOUT WORDS.



I am indebted for many of the thoughts I shall give you this afternoon. In 1862 there was a great Indian outrage in Minnesota called the Sioux war, and in a very short time the results of forty years missionary efforts had been destroyed, and more would have been only for the friendly Indians who rose and protected the whites and did all in their power to save life and property. And it was so in this last outbreak. You would have had more bloodshed, more settlers homes burned, more damnable outrage only for the fact that a large portion of the Sioux Indians to-day cannot be cajoled by the Jesuit priests in their schemes to breed disaffection among the Indians, and



SIOUX WARRIOR.

the result was that a large portion of the young men stood firmly by the whites, and by the Government, and refused to be led into a bloody war through the machinations of the Jesuit priests.

The Catholic priests and papers declare that the only persons that were friendly to the Indians were the Jesuit missionaries, but I say unhesitatingly that they are the only persons alone who are responsible for the Indian outrages, and instead of civilizing the Indians and making them good citizens they are fostering trouble all the time for their own purposes. In the Minneapolis outbreak alone thirty eight Indians were captured and hung, and three hundred more would have been strangled to death only for the fact that good Abraham Lincoln interposed and they were saved. Those were kept for a long time in jail and taught to read and write, and many of them under the influence of the Protestants became converted and are now good, friendly Indians, whereas under the Catholic influences they were savage and bloodthirsty. It is a noticeable fact that the Indians which have been

under Catholic influences for a half century are as bloodthirsty and cruel as ever, whereas those which have come under the Protestant influences are peaceful, law abiding and loyal. Another singular fact is that almost every instance those Indians who have come under Protestant influences have settled down on farms and have become intelligent and industrious people, and they cannot be induced to have anything whatever to do with a Catholic. When Professor Davenport went among the Indians of St. Paul, he found them tractable, and they joined him in singing the Fifty-first psalm "God be merciful to me a sinner." God be merciful was the first thought in their minds, and the great song of David took possession of their souls. They are peaceable, industrious and intelligent, yet all this work was done by the Protestants, notwithstanding that the Catholics say that nothing was ever done for the Indians but by the Catholics. You can tell the difference between a Protestant and a Catholic Indian even when they are at a distance. If the squaw is loaded with luggage, a papoose or two on top while the buck rides the pony and smokes they are heathen or Catholic Indians. If the squaw is riding and the buck bears the burden they are Protestants. Though most of these have wagons, and the squaw rides beside her husband. There is another great difference between them, and that is that the Protestant Indians regard their schools as one of the greatest benefits that they have, and they attend regularly and grow up to be good honest religious men, whereas the Catholic Indians are superstitious, bloodthirsty and revengeful, and have little regard for cleanliness or education. Yet the Catholics say they are the truest friends of the Indians.

It was my lot to spend some time among the Indians, I saw the difference between the Catholic and Protestant Indians. Even then these disturbing elements were at work among the Brules. I found the Indians civilized, in part and under military surveillance, but when they came from their *tepes* to the fort or agency on feeding day, they speedily showed whether they were under the Protestant training. The Catholic Indians would catch a steer, and at once cut out the tongue or cut off some other part and chew it at once without waiting for it to be cooked, no matter whether it was the heart, the liver, the lights or intestines. That is the Catholic Indian, whereas the Protestant would wait and at least have the meat cleaned before he would eat any part of it. Yet the Catholics say they are the truest friends the Indians ever had. I went into the schools, the Protestant schools at the Rigg and Brule Agencies and found everything in good order, and they did not like to have the Catholics tampering with anything of theirs.

The Government reports have uniformly shown at the Flandreau Agency they have their schools and are industrious, and one beautiful thing about it is they have not a single Catholic among them. The majority of them are Presbyterians, but they are all of them members of some Protestant Church and are very warmly attached to their churches and to each other. There is never any trouble at that agency. They have been under the influence of the Protestant Church altogether, yet the Catholics are the only true friends the Indians ever had. Bishop Hare and his Episcopal Church have accomplished wonders among the Dakota Indians. When they listen to him

we have peace. When to Bishop Marty (Catholic,) it is always war. Over in Michigan I have preached for them at the Agency, and worshipped with them. I had an interpreter with me and never saw such good order as was maintained. When I was ordained there there was an Indian kneeling on either side of me and the same blessed hands were placed on their heads as on mine. We never found any trouble or disagreements among these Michigan Indians. I admire the way they conducted themselves in all their services, I wish our white people had the same reverence. These facts were emphasized by the Rev. Mr. Eastman, who conducts the work among the Flandreau Indians was in our city a few weeks ago and told us of the good work that is going on there.

When Father Crafts tried to introduce the Jesuit doctrines among these Indians, one old chief said to him "We don't know what you are going to bring us, but however good your white man may be at home in the Indian country he is very bad." That Indian had seen the way the Jesuits act, and refused to accept the Catholic doctrine, but warmly embraced the teachings of the Protestant missionaries. The Presbyterian church through the Women's Board of Missions' has done a blessed work among the Indians. They have fifteen Presbyterian churches, each of which has a flourishing congregation, and many Methodist ministers also have flourishing churches with large congregations among the Indians in Dakota. I used to go down among the Indians in Michigan, and I was the first to open the service in the great Dakota reservation. It was a pleasure to tell them the truth of the Gospel and they would all listen earnestly, anxious to learn of the good tidings. I planted the seeds of what has proved to be a large Methodist church, with a Sunday school attached. Wherever the Jesuit can gain a foothold he tries to uproot the work done by the Protestants and I would like to ask if the Catholics were such true friends of the Indians how is it that for fifty years the Protestant denominations have had their missions among the Indians and have established large churches with flourishing congregations.

Wherever you find the Bible among the Indians you will find the Protestants have established their mission and have taken the Bible there, and that is the reason why the civilized Indians love the government better than the Catholic Indians do. The Presbyterian church has spent over half a million dollars for the education of the Indian children, and the Sioux converts while I was in Dakota gave five hundred and seventy-one dollars in contributions for foreign missions, which is more than any other Dakota Presbyterian church gave, and yet we are told no one is doing anything for the Indians but the Catholic church. At Deadwood we had Red Cloud in jail for killing Spotted Tail, another Indian chief; he was cleared. But we had no law to reach such cases then. He was tried under the Indian law, and they exonerated him, but had he come under the white man's law he would have paid the penalty for murder. Now, Red Cloud is a Catholic, at least I suppose he is, for he was when I was there, but there was one reason why they never baptised him. He had three wives, and when it came to giving up two out of three, he said "I don't know which I love best, and I cannot give up any of them," so he was never baptised. Notwithstanding they could not



DEVOTEES OF THE HOLY COAT.

baptise him, they insisted on his joining the Catholic church, and periodically let his wives go and see the Jesuit priest. And right there I will lay the responsibility for the last Indian outrage. The worst enemies of the Government, from the Indian standpoint, are those chiefs in close connection with the Catholic church.

Father Utes is a politician, and a Jesuit who would stir up an outbreak

for the purpose of killing off the Protestant whites. He was the man that led on Two Strike, and is a man who would do anything to get rid of the Protestants. Like Father Crafts and all the Jesuits, he is ready to say anything or do anything to promote trouble among the Indians, and they are at the bottom of all the recent outbreak. When the investigation of Royer took place at Pine Ridge and he asked for a Protestant interpreter Father Utes boiled over. He knew that behind the whole trouble was the Catholic, and if there was an interpreter brought in who was a Protestant the whole thing would come out, so they would not give him one. Royer was not allowed to talk, and no Protestant was allowed to talk, but Catholics were allowed to talk all they pleased. Three interpreters were employed, all of whom were Catholics, which means that they were going to warp the testimony their own way, and that is what they did. The Catholic priests are so deeply in this matter that they are bound to cover up their track, and they are trying to hurl back the responsibility of this matter on General Morgan, one of the noblest men that ever had charge of the Indians.

At first they tried to slander General Miles, but he came out without a taint on his garments, and now they are trying to slander General Morgan. Father Utes is always trying to heap slander on General Morgan, and he is fighting and persecuting the government schools, the same way as he fights everything that is not Catholic. Father Crafts was driven from the Reservation while I was in Dakota and told never to come back, and why was he there at this time? He was sent there by the Catholic church for a purpose. He was just outside the Indian camp when he was stabbed in the back while running away by a friendly Indian. These Indians out there hate Rome and the Jesuit Fathers, and I heard them curse Rome with all the venom they were capable of. One thing about Father Crafts worth mentioning was that he told the story about the Wounded Knee scrap to seven reporters, and they met at the door and compared notes, whereupon one of the reporters said that Crafts was the daisiest liar he ever knew. Father Crafts claims the credit for bringing in Two Strike, but Bailey, the Inter Ocean correspondent, did that, and when the facts are all out the Catholics will appear in a far different light from that which they now claim.

There is an entirely different spirit shown in the Protestant schools when compared with the Catholic schools. In the Protestant school the young Indians are taught to be honest, loyal and industrious, but in the Catholic schools this is not regarded as any important part of education. There are ten thousand Indians in the Government schools all receiving common education, and because the Catholics cannot get hold of those schools they are trying to have a compulsory system of education in their own way. They do not like our system and they are bitterly fighting the government schools, and I think we all know why they fight them, but I hope loyal Americans will stand by General Morgan to a man. Here is a copy of the Sunday *Herald* which shows their action toward General Morgan. The Catholics want the Indians placed under the militia because the Catholic church claims to have three-fifths of the militia, but I don't think we will allow them to do it. (Cries of "not much.") I met Sitting Bull once and found him an

intelligent Indian. He said, "I am a Catholic and would be baptised but I cannot give up my wives." Politically he was always a Catholic. This is the condition of many that the Jesuits claim as converts, Catholicism is impotent in her attempt at Indian conversion, nor can you civilize the Indians by wild west shows.

There is only one way of preventing these Indian outbreaks. Remove the Catholic priests and teachers (applause) and you will have no more trouble, for there is no question in my mind that they are responsible for the whole of this trouble and until they are removed the trouble will continue. The Catholics want the Sisters to have charge of the Indian schools at the Agencies, not that they care about Indians, but they want the money. Every school that is under the charge of the Roman Catholics is in the most utterly demoralized condition, and the agents report that even their school buildings are in a filthy condition, and that alone is the reason for their removal from those schools. McCord says that not alone are their schools in a filthy condition but their children are covered with vermin. I know the Catholic church will charge us with being bigots, but I care little what they charge. (Applause) I want to look at this thing fairly and squarely, and I say without fear of contradiction from the Jesuits that the true American interests depend on the removal of the Roman Catholic influence from the Indians.

More than one-quarter of the money now spent for the Indian schools goes to the Catholic church. They received three hundred and sixty-three thousand dollars for their contract schools in their agencies, and yet they had the modesty to go before the Government and ask for a grant of five hundred and thirty one thousand nine hundred and sixty-six dollars (Laughter). That is all they asked for, and I say it is time this thing stopped. It is time that every Protestant raised his voice against any money being paid by the government for that purpose; it is unconstitutional and should not be permitted. They will tell you that this money is not from the public Treasury; they will say it is from lands which have been sold and belongs to the Indians any way. If it belongs to the Indians then let them have it without going through the hands of the Roman Catholic church, for I tell you a good deal of it sticks to their hands and the Indians never see it. If it belongs to the Indians let them have it. (Applause) But the assertion is untrue, as a very small portion of it comes from the sale of land and by far the largest portion comes from the public Treasury. I have a picture before me of Uncle Sam with his hands in his pocket to prevent the Roman Catholics getting their fingers in, and I say it is none too soon for him to do so.

Instead of selling the land, the far better plan is to civilize them, let them have a good education and then divide the land amongst them, and they will settle down into civilization and industry. But that idea does not suit the Catholic priests. They want the Indians to remain uncivilized, ignorant and wild, and to commit outrages so that they can go to the public purse and beg for money with which to civilize them. Protestants have established their schools and built their churches and made their people honest, industrious and intelligent, but they did it with their own money. All of the Indians



TURNING ON THE LIGHT.

who have been taught in their schools are friendly with the government and to the whites, and if the Catholics want to Romanize the Indians and send their missionaries among them, all right, only let them do it on their own money and not use the money from the public Treasury. (Applause) I must say that the Catholics wherever they have been among the Indians have sought to create ill-feeling toward the whites, and they have no right to ask the people of this country to furnish them with money with which to foster Indian outrages and future wars. If they have so deep an interest in the Indian children that they want to make Catholics out of them let them do it with their own money not ours. (Applause). I say it is time that Catholic contract schools were shut up. General Morgan went to Fort Riley and found no government school there but he found that there was ninety-three thousand dollars held back from the schools by the Catholics, so he spent that ninety-three thousand dollars and put a hundred and twenty-five thousand dollars more with it for the Government schools on the Reservation. (Applause).

We want to pass a sixteenth amendment providing that no money shall be paid for any school under sectarian control, and that Congress should not vote any money for any Catholic contract school. The only interest the Black Pope has in the Indians is to make money out of them, and if the control of the Catholic schools is taken from them, in other words if only government schools are tolerated then he will soon find he has no interest in Poor Lo. They are trying to get the thin end of the wedge in under the guise of educational interest, but the Protestants should be awake to what they are doing and effectually checkmate them. They are asking for five hundred thousand dollars from Congress, and unless the Americans wake up they will get it. God grant the loyal Americans may wake up and stand for right and justice, and then and only then will American institutions be upheld. Let us stand firm, shoulder to shoulder and fight against the infamies of the Roman Catholic church and the Black Pope, and if you stand firmly and fight manfully the battle is yours.





GEN. GEORGE P. SMITH.

NATIONAL PRESIDENT PATRIOTIC ORDER SONS OF AMERICA, AND
NATIONAL VICE-PRESIDENT AMERICAN PATRIOTS' UNION.

LECTURE XIII.

THE BLACK POPE IN CHICAGO.

INTRODUCTORY SPEECH OF GEORGE P. SMITH, NATIONAL PRESIDENT P. O. S. OF A., AND NATIONAL VICE PRESIDENT OF AMERICAN PATRIOTS' UNION.

MY FRIENDS: I have been thinking while you have been singing these grand patriotic songs that we have much to be thankful for to-day. In the first place, we should be thankful that we live, and that under the protection of that flag, the proud emblem of our nationality, which guarantees freedom of speech and of the press, we are permitted to assemble here this afternoon and discuss issues that interest us as American citizens, who have the welfare of our country and her glorious institutions at heart.

Secondly, that we live in a country where the hallowing influences of the little red school-house has struck the shackles from every slave, and made all citizens free and equal before the law.

Thirdly, that we have Protestant ministers in our beautiful city of Chicago, like Brother Murray, Brother Bolton, Brother Brobst, and many others, who have the courage and manhood to back up their convictions—men who are not afraid to call things by their right names. When our good friend and brother here, with almost fear and trembling for the result, began this series of lectures, little did we think that it was kindling a flame which would develop into a fire that, like a mighty avalanche, would sweep from ocean to ocean, but such is the result. We take up our morning papers and we see that these grand patriotic meetings are being held all over the country, and that a public sentiment is being created which already sounds the death knell of such murderous foreign organizations as the Mafia and Clan-na-Gael; and that already the citizens of foreignized and terrorized New Orleans have risen in their might and wrath, and declared that those hellish bands shall not exist in free America. While it is to be regretted that it became necessary for them to take the execution of the law into their own hands, it is still more to be regretted that it was necessary to do so in order to prevent assassination and preserve the good name of their fair city; and, more than that, it is to be regretted that foreign influence had become so strong in that city as to be able to bribe and intimidate our American jury and thwart the ends of justice.

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I say boldly and fearlessly here to-day that I honor the men who had the courage and the manhood, when they saw that justice had miscarried and that those guilty wretches were to be again turned loose in their midst to assassinate officers of the law, to come out and challenge public opinion by sweeping them from the face of the earth. [Applause.]

I tell you, my friends, that there is not room in this country for organizations that are oath bound to plunder and murder, bribe and terrorize, the officers of the law and the people; and yet the country from which these people were driven has the assurance to talk about this government indemnifying the families of these guilty wretches, who were not citizens of this country. What a fine proposition! I say yes, we will do it when they indemnify us for the lives they have ruthlessly taken. I wonder if they think of that. I stand here this afternoon, the proud representative of an organization that believes that there should be a restriction placed upon immigration, so that from this time on, henceforth and forever, it shall be impossible for that kind of cattle to land upon our shores. We believe that this country has been the common dumping ground of continental Europe long enough, and, more than that, we would not allow any man to vote in this country, no matter where he was born, who could not read, write, and speak the English language. We do not believe that any foreigner should be allowed to make an application even to become a citizen until he shall have been a resident at least five years, and able to pass an examination before a legally constituted committee and show that he was capable of discharging the sacred duties of citizenship. We want to see the time in this country when the poor man will think as much of his ballot as the millionaire does of his money, and the time when every vote cast shall represent the free will and intelligence of him who casts it. We want them to appreciate the privilege of voting as well as the Irishman, who stood gazing at the great steam shovel. He watched it unloading the dirt in astonishment; finally broke out and said, "Shure, yer can shovel, but, bejabbers, yer can't vote." [Laughter and applause.]

A few years ago it was said that the remarks made by Dr. Burchard about Rum, Romanism, and Rebellion defeated James G. Blaine for President. Now I stand before you and challenge you to deny that Rum, Romanism, and Rebellion belong to the same family. There has been evidence enough introduced by our good Brother Murray here, in his course of lectures, to prove this assertion. I do not propose to discuss Jesuitism, for it is not necessary. Suffice it for me to say that I hate it, because it comes before the people and asks support under false pretences, and I am a good deal like the boy who objected to his mother's putting the whip, with which she chastised him with several times a day, behind the beautiful motto, "God Bless Our Home." He said he thought a better place for it would be behind another motto which hung in the room, "I Need Thee Every Hour." [Laughter.]

The citizens of this country for more than a century have enjoyed liberty and freedom, and what is the result? I answer, look at our thousands of happy homes by mountain, river and sea; look at our thousands of farms, where intelligent labor wins bread and beauty from the sterile soil; look at our manufacturing establishments, where machinery is made to perform the work of human hands with such precision and exactness as to almost suggest the

notion of reason and intelligence; look at our roads of iron, which bind cities and villages together and make every part of this great country accessible; look at our schools, our colleges, and our churches, and I ask you, is this not a beautiful picture, and does it not show clearly the free nature of the institutions which have come down to us from the hands of our forefathers? I ask you, what has produced all these things? What is that brilliant luminary, whose burning light has thrown prosperity and happiness over the American people and enabled them to advance so rapidly for more than a century? I answer, it is the hallowing and ennobling influence of the little red school-house. Love it, honor it, protect it, cherish it, for upon its gentle influence depends the safety, the life even, of this great republic.

Now, my friends, in conclusion let me appeal to you to teach your children the principles of national and religious liberty; teach them the history of this great government; teach them that this soil is sacred from the North, where the perpetual bow spans Niagara's cliffs, to Florida's sea-shell coast, and from the rock-bound shores of the Atlantic, where the first bright rays of the morning's sun gild the heaven-pointing spires of Maine, to the far-off Pacific, where the western waters murmur their benedictions as the tide goes out under the halo of her fading light. In a word, teach them to love everything that is American—her grand, old Constitution, her Declaration of Independence, and, last of all, that glorious old flag, for which more blood has been shed than for any other flag that waves to-day in the sight of Heaven.

In conclusion, my brothers, I want to thank you for honoring me with your presence here to-day, and I want to say that I am proud of you and more than proud to be your chief. Let us, my brothers, with the fire of liberty and the sword of patriotism defend our country and our homes. God has stamped upon our very humanity the impress of freedom. The bow that gilds the clouds in the heavens, the power that holds the sun in his place, may fade away or fail in its appointed time, but, as for us, as long as our lives shall last no ruthless hand shall undermine that grand arch of union and liberty which spans this continent from Maine to California.

THE LAST LECTURE OF THE COURSE, AND THE LARGEST AUDIENCE—HUNDREDS UNABLE TO GAIN ADMISSION—AISLES CROWDED—ALTARS, STEPS AND RAIL USED FOR SEATS.

The question for this hour is "The Black Pope in Chicago." We have chased the Black Pope all over Europe, and we have noticed his eighty expulsions in that continent. We find him, however, in this country in many places, and here in Chicago. He is very sly though, and you wouldn't know from the surface where he lives. But there are people who are so sly that their slyness tells upon them. For instance, a bachelor once went courting a widow. He was in the habit of drinking "just a little for his stomach's sake," but he was so sly about it. He tried to cover up his habit with coffee berries and cloves and all those other knick-knacks supposed to be effective in such cases, and he posed as a temperate man. But he was astonished one day. The widow's son asked him:

"Can whisky talk?"

"Talk! My little fellow, what do you mean? Of course it can't talk! Whoever said it could?"

"Why, ma did. She said whisky was telling on you!" [Laughter.]

And just so, there are certain signs which tell us most positively that the Jesuits are around in this city. However much they may try to hide the fact, however sly they may be about it, the signs "tell on them."

Have we not seen their hand in all the great conflicts this country has passed through? There have been three great conflicts. The first was for independent existence, and we saw the hand of the Jesuit in all that great struggle.

The second was the conflict for national unity, when the stars were dimmed and blotted, but, thank God, they shown forth all the brighter at last.

The third is going on now, and we ought not to shut our eyes to the fact that we are in the midst of it. It is the clashing of great and mighty ideas, the battle for American institutions, and the Jesuit is discovered in this battle of to-day with the same plots, the same intrigues, the same wiles, the same crafts, the same methods of procedure he has followed in the past; the same methods of attack, the same undermining of public confidence, the same devilish plottings that called down upon him the wrath of Europe. He is in our midst, and his infernal work ought to call forth the direst wrath of America. In justice and right it should be visited upon him.

Our fathers gave to us our glorious independence—won it for themselves and posterity in spite of all the enemies that came against them. Our constitution clashed against Rome, and was never regarded with favor there. I know there were good Catholics who fought for our national freedom. I would not forget those noble Catholics of Maryland and elsewhere who stood shoulder to shoulder with the other brave men of that day, *but* I would have you note that in every case they fought as *individuals*, not as members of the Romish Church. For that hierarchy was on the other side. The Pope has blessed the constitutions of other countries (yes! he'll bless anything if he only gets enough pay for it), but he never blessed ours. All his utterances have been and are against our constitution. Read Josiah Strong's "Our Country," and you will there see where the voice of the Vatican has always been against our people.

It does not take long to see there is a clashing—a conflict, a rubbing, that's bound by and by to strike fire. Something is soon to give way. There will be a mighty change in this country ere long.

Then our brothers fought to preserve our national unity. It remains to the present generation to see to it that all our American institutions are maintained in their purity and integrity.

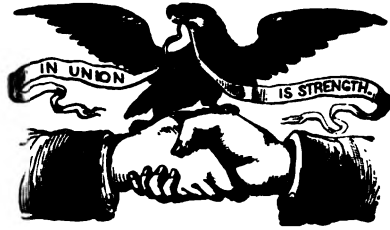
I am glad to welcome in this place and at this hour a band of men, sons of this country, who love their parent soil, whose hearts are full of patriotism, and who are pledged to stand by the grand old flag and the little red school-house. [Great and continued applause.]

Yet, in these times that try men's souls, with all our zeal we should be mindful that it is tempered with prudence and discretion, guided by earnest wisdom, and sustained by Godly courage. We may live to hear a greater cry

in this country than that which rang from shore to shore when the news was sent forth, "Sumter has been fired upon."

We may live to see startling things, for the American blood is up; it has been brought to a fever heat by a long-continued series of vile assaults, and the American people are not the aggressors. Our school system has been assailed, its integrity has been attacked, a determined assault has been made upon it, and we now say, "Any man who cries 'Down with the school-house' is a traitor." [Applause.]

We said years ago that the man who cried "Down with the flag" was a traitor and should be shot on the spot. He was guilty of treason. The school-house is just as much an American symbol as is the flag or the eagle. They are both symbols; they both represent ideas, and sooner than part with either we ought to be willing to lay down our lives. [Applause.]



We are here this afternoon to trace the Black Pope in our own city. We can trace him by his *run-ways*. All those who have hunted foxes know what "run-ways" are. Wild animals always have run-ways. I once went hunting with an old hunter. He was after a crafty old fox, who had slyly been making great depredations in that section. The hunter knew my success in shooting small game, but I had never before attempted to shoot a fox. So when we got out to the spot, he told me to stand behind a particular stump and keep my eyes open in a certain direction. In a few minutes the hounds started the fox, and I could hear and even see over my shoulder that they were going in the opposite direction to that in which the old hunter had bidden me fix my gaze. At first I felt inclined to follow, but no! I had promised to obey orders, and I kept my face steadily in the reverse direction. By and by I could hear the pack circling around. There was a breaking of twigs before and down

came the fox. *He was my fox.* The hunter *knew* that fox would come that way for he had studied his run-ways. So the Black Pope has his run-ways.

When Carter Harrison was mayor of Chicago he fully understood about this run-way argument. He said, "It won't do to clean out the saloons! If we have a criminal of any kind to catch, we now know exactly where to go to find him! He's sure to be in one or another of the saloons!"

My friends, that may be good enough for Carter Harrison, but it certainly is not good enough for those who want a purer atmosphere for Chicago. How much better it would be if there were no such hiding places for the criminal. See the treachery of the whole thing: The institution that makes the criminal is the trap that catches him. Blot out the saloon, and you will have no criminals; there will be no one to catch.

Let me show you another feature of these saloon run-ways. When Ald. Powers was a candidate for re-election in the Nineteenth ward, he boasted that he had 750 saloons at his back. [Great sensation.] Now I want most emphatically to say that any man that has any number of saloons, whether great or small, back of him, cannot get my vote. I shall steer the other way. [Great applause.] It is time that in this city we had a cleaner government. It is time that we not only *chased* the Black Pope, but cleaned out his pack entirely.

The saloon, then, is one of the run-ways in general of the Jesuits and their followers in this city, but not only are the saloons thus used. They are bad enough. But there are others. The Black Pope has run-ways too near this church to suit me. Near this wall [pointing to the rear church wall] is the parsonage, and on the night of Pat Feehan's celebration the walls of this parsonage were hung with Feehan's lanterns. Only to-day, when I came in this meeting, the window was opened, and an Irish woman put her head out, and, shaking her fist, said to me, "You old black devil!" [Laughter.] Never came such a voice from a Methodist before. [Laughter.] Now, you may laugh, but I know by such a bark that the Black Pope is altogether too close to this church.

There is a tacit understanding in this city between the officials that no saloon shall be opened within 200 feet of a church or a school-house. Now, only across the road here is a saloon. We have appealed to both the old parties to have this saloon closed, but they have both sneered at us. When the Republicans were in power, they claimed to be the moral party. We earnestly appealed to them, but they wouldn't do what we asked, and now the Democrats won't do it. So I'm in for trying something new. If there be a remedy for the corruption of Chicago, if it be possible to clean out these run-ways of the Black Pope in Chicago, we want that remedy here and now. [Great applause.]

There is a path that runs from every saloon in this city direct to the City Hall. We don't need to have snow on the ground to track it either. Right over these paths the Black Pope runs. You can trace some of these paths direct to police headquarters, and some to other parts of the City Hall. But for your saloons you couldn't have 98 per cent. of your policemen adherents of one church. There are those who have searched in vain in this city for a Yankee policeman. The dime museum people did, however, find one, and they at once placed him on exhibition. [Laughter and continued applause.]

A NEW KIND OF "COME-ALONG."



(Only one born in America.)

TAKING THE YANKEE COP TO THE DIME MUSEUM.

I met a woman not long ago who said, "My husband is a Yankee policeman." Said I, "I'd like to meet him!" "Oh!" replied the woman, "it would never do for you to meet him publicly, for if it was ever known that he was an American he'd have to go!" [Hisses.]

I tell you, my friends, Americans are woefully scarce on our police force. Now I'm not going to tell you who to vote for, but, as for me, I mean to vote for American policemen in this American city. [Great applause.]

I heard Dr. Bolton say once that if he had been born a few months earlier he would not have been a preacher—he would have been an Irish policeman. Well, he could never be a policeman in Chicago if he was not born in Ireland. Still, for all that he'd make a good-looking policeman, but, unfortunately, he's a preacher, and I'm afraid he has too much morality to make a good copper. Well, I used to think I'd like to be a member of the school board, for I can see there's too much Black Pope there. A friend one day asked me if I would take office in this city, and I said "No! I'm not in this work for the loaves and fishes that are in it!" Still, I would like to be on the school board. But I see I shall not get there; I was only in Ireland two weeks. It unfortunately happened that I was born in England, and that shuts me out from the school board in Chicago. [Laughter.]

Then there is a new run-way of the Black Pope that I wish to call your attention to. It starts from the court-house and goes up by Pat Feehan's and round by the World's Fair buildings. He means to capture the World's Fair.

A short time ago Mr. Pecci, who is generally known as Leo XIII, sent his blessing upon the World's Fair. [A voice from behind, "We don't want it."] Well, now, my friend, many—nay, *most*—of the things the Black Pope has blessed have gone down. He blessed a great many good ships as they started out to sea, especially in that great Spanish Armada which was going to subjugate Protestant England, but they went down. He blessed the Southern Confederacy and Jeff Davis, but that cause went down. I know that from the moment I began to live I have had his curse on me. My mother was a Protestant and my father a Catholic, and I want you to look on me as a sad and melancholy spectacle and see what an awful thing the Pope's curse is. [Loud applause and long-continued laughter.] There were five boys of us and we were all cursed by the Pope, and I'm the puniest of the lot, and I only weigh 225 pounds.

They are going to put up on the World's Fair grounds an Isabella monument—Isabella, that cruel, mercenary mother of the inquisition—and such a statue would be a disgrace to the fair, for she was only the willing tool of the Pope.

We ought to rise in our manhood and womanhood and say, "We'll have an American fair for the American people, and no one church shall monopolize it." [Applause.]

Of course, that little blessing sent by the Pope is a mild affair—doesn't amount to much. But we know that promises have been made to the Catholics by the authorities that they may have certain demonstrations there. I hold to the theory that if the Black Pope's followers put up monuments to his tools we ought to put up a monument, by its side, of the inquisition, with all its instruments of devilish torture. No! no! the Black Pope has no right to try and gobble up the World's Fair. If the Methodist Church were to seek to do it I'd gather my 225 pounds up and sit down on it with all the force I could muster. The time has gone by when any one church can rule the world. When Pope Boniface sent to Philip the Fair of France his blessing in something of this kind, "To Philip the Fair of France, Greeting: In temporal affairs, as well as spiritual, we are the supreme," Philip replied somewhat as follows: "To Boniface, Pope of Rome, Little or No Greeting: Know, O supreme fool, that in temporal matters we are not subject to you or any other man!" And in our affairs this is the kind of talk we ought to give back. We don't want the Pope's blessing, for it has never been anything but a curse to those who have received it.

Another run-way of the Black Pope is the newspaper office. I know this will not be a palatable statement to any newspaper reporter here present, but it is nevertheless true, and I have the facts to prove it. We now know that many press reports are smothered by the Black Pope's agents, or else garbled by them before they are allowed to appear. It is a fact that many of the press dispatches are scrutinized by the bishops before going out, and that other matters sent to the papers are withheld by them and are therefore not published. Oh, the papers are between the devil and the deep sea. Suppose the *Inter Ocean* were to signify its approval of this American movement, some emissary of the Black Pope would step up and say, "This paper is a Republican paper, and this American party is hurting our party; you must

not say a word about it," and from that hour there would scarcely be a line in about this mighty American uprising. On the other hand, it is a well-known fact that most of the Democrats are Catholics, and they say, "Don't you dare to publish a word about our people, or we won't have your paper." And the public at large who read these papers know next to nothing of our movement, unless it be a garbled account in some jack-Jesuit daily. The time has come when we should have an American paper for American patriots. [Tremendous applause.] I do not like the boycott, but I am convinced that if the patriotic people of America would have a paper of their own they could starve out the others in a year, if they would try. [Applause, and a voice, "We ought to do it."]

Now, understand me, I make no hesitation in saying what I do about the newspapers.

At the festival of the Loyal Women the people sang a song—"Uncle Sam's No, Ma'am, to the Catholic Church"—a very pretty song. I know it was, for I made it myself. [Laughter.] It took well with the audience, and they were singing it heartily, but it did not take well with a *Herald* reporter who was present. He began cursing and swearing and vowed he would roast up that business, and I have no doubt he wrote a whole column of abuse, but when it came out there was only about two inches. He took in a roast, but some of the Black Pope's men took a few cuts out of it. Their eyes have been opened since they championed for Judge Tuthill. The *Herald* gave a column to the lectures, recently, and the press of the nation copied it, so that it is clear that we are stirring up the animals in the Black Pope's run-ways around the newspaper offices.

Then, again, this track is flagless. There seems to be something about the American flag that the Black Pope doesn't like. His followers don't like to wear the American colors. Now I was foolish enough on the 17th of Ireland to wear these colors, and as I went down the streets I was met with sneers and scoffs from those who had on the green. But I did not care. I walked on proudly, and soon came to the city library, and let me tell you how I know that the Black Pope lives in there. I put down a book on the receiving desk, and there sat a girl wearing the green. On the lappel of my coat was the red, white and blue, and when she saw that she shivered and trembled all over. I told her I wouldn't hurt her, and that the stars and stripes was the best friend the foreigner has. There were 9 cents due on the book, and I gave her 50 cents. She gave me change for a quarter. I called her attention to it, and she was so excited that she added to the change she had already given the change for half a dollar. I looked at it and then at her, and said, "You have made a mistake." Then she pulled out the 50 cents, too, and put that down. You see, the red, white and blue had such an exciting and demoralizing effect upon her. But there is one thing I want you to know fully, and that is that the red, white and blue is honest, and I remarked: "I only wanted change for half a dollar. You take two of these piles and I'll take one." You see, people do get fearfully flustered by the red, white and blue, whilst the green doesn't affect them at all.

This is the way [holding up a copy of the St. Louis *Republic* with a green cover] a paper comes out for St. Patrick in St. Louis, and there is an article

here on "True Patriotism." It is as clear as can be that this is but a political truckling to catch Irish votes. [Hisses.] Yes! and if you were to read these speeches you would hiss a great deal more. Why don't they bait for American votes? It is coming to that. I have another paper here which says the officials in New York voted \$500 to trim the court-house with green on St. Patrick's Day. I don't know how much they spent for the red, white and blue on Washington's birthday. I don't know how much was spent here for red, white and blue on Washington's birthday, but I do know there were many yards of green worn in our City Hall on St. Patrick's Day in the Morning. If they want their green, let them have it, but I tell you when they flaunt the green above the red, white and blue, as at Pawtucket, R. I., till the Governor ordered it down, then I don't like that kind of mixing of the colors. We have a glorious flag; it is big enough for all of us, and in this country there ought to be no other flag. Neither blue, nor red, nor orange, nor green, nor black. One flag and one tongue are quite enough for this nation. [Loud and long-continued applause.]

We don't like the flagless track of the Black Pope. Let me show you something more in proof that the Black Pope has a flagless track. There have been several times in the history of this country where we have had to put up the flag with force. The bayonet had to be used to get the American flag on American buildings on American soil. There were some schools in our own city who would not, on the 22d of February last, have the flag of this nation float above them. And there was one Methodist preacher in this city who said to me that there was one school on the next 22d of February that would have the American flag flying or he would climb the roof and put it up himself. [Applause.] The people of this country are beginning to feel that there are some outrages being committed here.

Let me read this little piece from the *American Standard* about the flag:

"Despite the industriously circulated assertion that the American flag does float over Roman Catholic school buildings, we still insist that it does not and, with the consent of the church, will not. Hoisting a flag on a pole in the front or rear yard of a school-house, is not floating it over the building. The only instance that we now recall of the American flag waving over a Catholic building occurred in St. Louis in the early days of the Rebellion. The church sympathized with the secession and refused to raise the American flag over the cathedral. The city was under martial law. By order of General Sherman an officer with one hundred armed men marched to the cathedral and within five minutes the flag of the Union waved from its spire. [Shouts of hurrah! and applause.] This is the only instance that we ever heard of where the American flag was unfurled over a Catholic Church. It required bayonets in the hands of American mechanics to raise the American flag over a public school-house in Mucklerat, Pa., the other day, and only bayonets will unfurl the American flag over the little cross on the roof of a parochial school building. When we know for a certainty that a parochial school-house has the stars and stripes above its roof, we shall know for a certainty that the little cross has been removed."

A Catholic orator in Chicago, while organizing St. Patrick's Sons of America, said, "We want the flag to uphold our cross or we don't want it at all."

They must respect our flag and our school or get out of our country. [Great applause.] Many of the parochial schools of this city and country refuse to show the stars and stripes, the flag of the United States. And you, Sons of America, have been prevented from putting it upon the parochial schools. Such schools disown the flag.

Right here in our own city, at Cummings a year ago, on Washington's birthday, every room in the school-house had the flag put up and had patriotic exercises but one. There were five rooms and the teachers were four of them Protestants and one Catholic. The children from the Catholic room went home and asked, "Why can't we speak and have recitations and trimmings, same as they do in the other rooms? We haven't even a flag in our room." And their little hearts keenly felt it, for it is natural that children born here, or even raised here, to love the old flag. [Applause.] It turned out on inquiry that the teacher in this room was a Catholic and there was no love in her heart for our flag. And all this in Chicago, in spite of Judge Moran's and Judge Tuthill's speeches as to the great loyalty of the Catholics, who take their politics from Rome.

In Buffalo, on the 17th of Ireland, the stars and stripes were put up over the public buildings for the first time in many years. A number of Irishmen wearing the shamrock came and tried to pull the old flag down, and they would have done it if the people hadn't interfered. The police came and saved trouble. And let me say to you that when that flag can't wave in American cities it's quite time for Uncle Sam to awake. He should shut up the foreigner's school and send them back where they came from. [Applause.]

That green paper coming out in St. Louis was a bid for the foreign vote, and there is too much of this in our land. Don't misunderstand me about these foreigners. There are many good immigrants who come over to this country. I'm a foreigner myself. [Laughter.] Let them come if they will be Americans and obey the laws of this country. There are those who come from Ireland and Germany and from Italy and elsewhere who do not come with this purpose. They are "agin the government." There is that Mafia gang—"cattle," President Smith called them, and I don't know as I would change the word, for they are cattle. We have room no for such secret assassination gangs as these Mafia and Clan-na-Gaels in this country. [Great applause.] And when you find the New York court-house decorated for foreigners it is enough to sicken and disgust anyone. It would not be done in any other country in the world, and it's time we quit doing it here. There is too much of this 10-cent American flag being placed over a \$10 foreign flag. We don't want any more 10-cent Yankee flag and \$10 foreign flag in this country. The time has come for us to suppress this kind of thing.

The American Patriotic Union has a superintendent looking over this country whose duty it is to watch the American flag on public buildings and see that our banner is not desecrated, and will make a report once a year so that you may see how the flag is being treated. We mean to guard the dear old flag that has been left to us as such a priceless legacy. [Great applause.]

Now we can find out what the Black Pope is doing here by seeing what he is doing in other cities. In New York he has the same run-ways that we find here. The great Tammany Hall has its roots in Catholicism. Here is a

clipping from the New York *Evening Post*, giving a list of the Tammany executive committees, and it speaks its own condemnation. Let me read it to you:

Professional politicians.....	29
Convicted murderer.....	1
Tried for murder and acquitted.....	1
Convicted of felonious assault.....	1
Indicted for bribery.....	1
Indicted for misdemeanor.....	1
Professional gamblers.....	6
Former gambling house or "dive" keepers.....	4
Liquor dealers.....	5
Former liquor dealers.....	4
Sons of liquor dealers.....	5
Former pugilists.....	3
Former "toughs".....	3
Members of the Tweed gang.....	4
Officeholders.....	17
Former officeholders.....	7
Former car conductors.....	3
Former plasterer.....	1
Former navy-yard calker.....	1
Former carpenter.....	1
Lawyers.....	2
Nominal lawyers.....	3
Favored city contractors.....	2

Thus the mouth-piece of the Roman machine is doing its political work. Cardinal Gibbons must be proud of his fellow political workers. There has been nothing published in twenty-five years that so completely convicts as liars and fools every orator that blaviated at the Romish Congress in Baltimore who expressed loyalty to American institutions, as this list of disreputable Roman managers of a corrupt, money gambling, ballot-defying gang of jail-birds." [Cries of "Here! here!"]

Now sum up your own city gang right here in Chicago and you'll find their record will be quite as bad. We have enough Clan-na-Gael government. We don't want Joe Mackin back again in Chicago politics. The only kind of ballot-stuffing we want is that of honest, American ballots, and if we can have this we'll get there. [Loud and hearty applause.]

Another of the run-ways of the Black Pope you will find in our jails and reformatories. Romanism has been justly called the popular religion of criminals. You will find in all our large cities that the largest proportion of the criminals are either children of Roman Catholics or Roman Catholics themselves. This is true all over the United States and the percentage of criminality is very large.

In our own city they are looking very tenderly after their own criminals, and a great deal more after the public funds. Some years ago the public officials gave \$15,000 of the people's money to the Home of the Good Shepherd and

the School of St. Mary at Feehansville. Two years ago it was voted to grant \$12,000 to St. Mary's School at Feehansville alone, but the American League served an injunction upon the City Treasurer, restraining him from thus parting with the people's money in an illegal way. The case was brought before Judge Tuthill, who was undoubtedly put there for the purpose. He decided that it was all right for Pat Feehan to have the money for his school. But the case was appealed, and when it went to the Supreme Court that court sat down on Judge Tuthill in good shape. It decided that all such grants were contrary to law, and were opposed to the public policy and the spirit and letter of the constitution.

Last year they would have applied for more grants if this decision hadn't knocked them out. But they are very sly, so they kept still. But by and by they arranged for a special meeting, and at that meeting they were modest enough to ask for \$47,500 for these schools. This much was for the Home of the Good Shepherd, the St. Mary's School of Feehansville, the Industrial School for Boys and for the Girls' Reform School of South Evanston. They so blinded the fools of Protestants and planned to get the lion's share for St. Mary's. Only \$550,000 is given the Indians this year, yet they succeed in getting \$363,000 of it. They throw dust in the eyes of the Methodist Church; \$6,000 was paid just to keep them quiet. They can't blind the Baptists that way; they wash the dust out of their eyes. [Great laughter and applause.] The Black Pope just sprinkles enough of Uncle Sam's gold-dust into the eyes of the Protestant bodies to keep them blind to what is fair and right. This reminds me of the jury who brought in a verdict of not guilty against the man who was clearly proven to have stolen a hog. They each had a piece of the pork. So does the Black Pope get five pieces of pork to these foolish Protestants one. The Catholics walk off with the rest. They soon will not give us even a little piece of of the pork; they will take all, and simply run the griddle-greaser along under our noses. [Laughter.] They must either give us more pork or we'll condemn them for stealing the whole hog. [Laughter.] Well, joking aside, it's infamous business. Let any church have a school that wants it. She must not put her hands into the public treasury and steal therefrom that which she has no right to have. Money must not be illegally filched from the city treasury as it has been in the past. We have in this city a Tax-Payers' League, headed by Gen. Lieb as lawyer, and they are watching these grants, and it is through these friends that I have been able to give you this information. The enemy is getting uneasy. Light worries them and makes them uncomfortable. They don't like the exposure of their plots, past and present. Let us turn on the light till these uncanny birds of night and crime cry "Hold! enough!" We will love the flag and the school-house and the constitution, and defy any dictation that comes from the Tiber.

Permit a recent *Herald* to show you how the Romans are squirming over the American uprising:

"At a meeting of the Columbus Club, Saturday, the immediate question under discussion was in connection with the position taken by some of the county commissioners in relation to the industrial schools at Feehansville and other institutions of charity conducted under Catholic auspices. Fifty members were present. General George W. Smith said that the plan of the insti-

tution and the manner in which it was proposed to conduct it had been submitted to E. R. Bliss, the then county attorney, and he had indorsed the plan as being entirely within the law and outside the decision of the Supreme Court concerning the payment of public funds to institutions of sectarian character. F. W. Young told the club of the treatment received by members of the Visitation and Aid Society whenever they went to the county institutions. The board or some of its officers, some of whom, it was charged, were very hostile to anything with which Catholics were connected. A petition of the Visitation and Aid Society asking for just treatment was approved by the club and signed by members present. It will be presented for general signing by Catholics. Resolutions were adopted thanking Judge Richard S. Tuthill for the rebuke he recently administered to persons who had attacked the Catholics."

Onahan would have paid that \$45,000 if it hadn't been for the Committee of One Hundred and the Tax-Payers' League. But just as he was ready to hand over the cash they quickly put a restraining injunction upon him that held him back.

Of course the Catholics claim that they ought to have the largest share of the public money because they have the most criminals. If this be so, I say they ought to pay for their maintenance themselves. A system that breeds criminals ought to support them. [Applause.] Another of the Black Pope's run-ways you will find very near to Onahan's office. In some city offices you will find good Catholic pictures, but not a single picture of George Washington. I'm in favor of a general move, and that men shall be put in office who will see that the American flag and George Washington are put up there. [Great applause.] Mr. Onahan is a fine gentleman in many ways, but I don't like a man who is on the pay-roll of our city yet uses his position to foist Catholics upon the country. I am a Methodist, and I would as soon vote for a good Methodist to hold office as any other, *but*, if he used his position to foist in Methodists and cut out all others, I'd go for him just as much as if he were a Roman Catholic. I read in the *Catholic Home*, of March 28th, that Onahan was up at St. Paul, and that he spoke on "Our Faith and Our Flag." There are two columns here on the front page, and there were two columns last week, but, as far as I can see, there is only a single reference to the flag. It's carried over to the eighth page and I turn there, but not a word about the flag. It's *all* faith and *no* flag. Now when a man is to talk on "Our Faith and Our Flag," and the flag is only once mentioned, there must be something wrong either in his head or in his heart. [Great applause.] He says we don't know the Catholic Church, and thinks some fanatics are stirring up another war. The fact of the matter is we know it too well; we're too close on the Black Pope's track to please him.

And there are more ways than that in which Mr. Onahan has shown a desire to push forward his religious ideas. He writes historical facts gleaned in Chicago for Jesuit papers for children. A gentleman said to me recently that he would bet ten to one that Onahan was educated by the Jesuits in a Jesuit school, and that he is even now a Jesuit affiliate. He holds office in Chicago, and in Cincinnati pleads earnestly for Jesuit doctrine. Now I know some people don't like this kind of talk and say it is personal, but I can't help that. If

Congress were going to pass a bill that I thought wrong, or if I see evils in our city needing correction, it is my duty to cry out and spare not. It is my duty as a minister and as a citizen. Like Dr. Henson, I was a man before I became a minister. The fact that I am a minister makes me none the less a citizen or a man. Roman Catholics have done lots of crying out in their time and it's our turn now.

There is another run-way of the Black Pope, and that is where Tom Swenie herds his firemen. Chase the old fox, some say, and you'll find he'll dodge into this place, where there are a lot of drunken Catholic firemen. All hail the true and faithful fireman! But not all are such. It is said authoritatively that during the last six months there have been members of the fire department, when called to action, who were so drunk that they could not stand on their feet. Now the Catholic religion may be all right to put the fires out in the other world, but we pay our firemen to put out fires in this world. A man once said to me, "You don't preach enough about hell." "No," said I, "there's so much hell in Chicago that I haven't time to think about the fire beyond." If I can get hell out of the people here, I'll run all the risks of their keeping out of the fire hereafter. Many of these firemen are noble men, and do heroic deeds. But I can't see why Americans can't make as good firemen as foreigners, and Protestants as well as Catholics. [Loud applause.]

Another place where we shall find a run-way of the Black Pope is in Tom Brennan's office. We hear a great deal about the public schools just now. When he went into office there were very few Catholic teachers to be found in the city, and now there is a large percentage of them who are Catholics. At the opening of this meeting I read a letter, in which the question was asked, "How is it so few Protestants apply for positions in our public schools?" My answer to that question is that I have known Protestants to apply by the hundreds, and they have been told in actions, if not in words, "No Protestant need apply." For years the Protestants have been shipped and Catholics put in their places. Don't believe them if they say Protestants fail to apply. The American women are a race of school-marms. There are more old-maid school-marms in the United States than in any other country on earth. [Great laughter.] And they are, by long odds, the best on earth. [Renewed laughter and applause.] Let me show you how one capable woman was driven out—no! frozen out. It was in a school where there was a Catholic janitor, and there were eighteen Catholic teachers and five Protestants. Just because this woman told the janitor she would like to have her children kept warm, she was told, after the next meeting of the directors, that she needn't come back. I once heard it said that the Protestants are not as well educated as the Catholics. Think of it! Why, I'll compare them any day in the week, and any week in the year, in any country on earth. Just compare the Protestant and the Catholic countries—England with France, Scotland with Ireland, Germany with Italy, and I'll back America against the whole Catholic world. [Tumultuous applause.]

We don't want any school in this country where we can't have the American flag on top. There has been a careful weeding out of Protestant teachers in this city, until now fully 65 per cent. of the teachers are Catholics, and some say even 75 per cent. I have here a list of names of all the teachers of

the public schools, and if you carefully go over it you will see there are more Catholics than all others. Now why, I ask you, is this preponderance of one sect in our public school system? It shows that in turning out Protestants Mr. Tom Brennan has crossed many streams, but you are all glad to recall the fact that he came to one little river that he couldn't *Ford*. Ford and his friends were too much for him, and the Protestant teacher was reinstated.

Then another thing that you ought not to overlook: The work of emasculating our public school system is earnestly going on. Look at the large number of parochial schools that are going up. Over yonder in the Polack part of the city, near the Church of St. Stanislaus, where the communion service was stolen a short time ago by one part of the parish, they are putting up a parochial school and hall. It is to be fitted with a saloon and theater in one part, a dance house and cadet armory in another, and the school poked away in one corner. They are appealing to foreign prejudice to build it up. By yielding to the degrading customs of these people they are fostering their evil habits, and thus keep them under their own control. It is time that we insisted upon these people keeping up American customs, and we must see to it that this is speedily done.

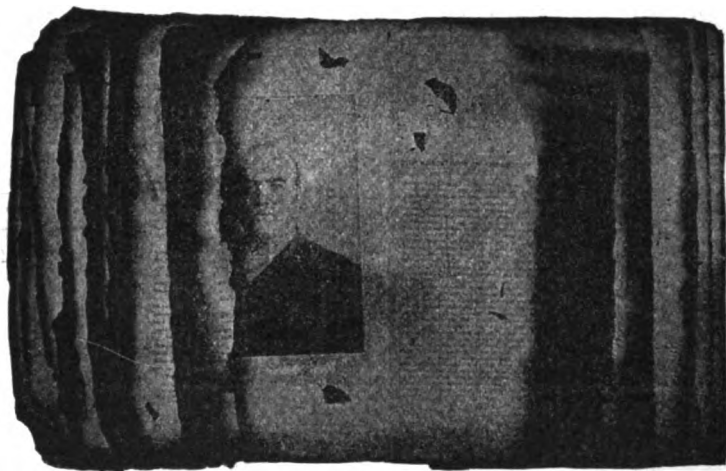
Another track of the Black Pope is found in the establishment of a certain kind of inquisition in Chicago. We all know of the fearful horrors of the inquisition of the past. Father Sherman, the son of General Sherman, when he came home from Rome to Baltimore, defended the inquisition. He called it "a most beneficent institution," and said it ought to be established by the church in this country; and they have got it established. Of course, they do not burn people as they used to do; they daren't massacre by wholesale as they once did; they don't tie people to the stake and pull them apart now. Oh, no! They have found out a new way of spelling inquisition, and that is, B-O-Y-C-O-T-T. Although they don't use rack or wheel, they have a way of lacerating hearts and ruining homes in a style that is equally dreadful. Dr. Harcourt, of San Francisco, tells of a poor widow who kept a little store opposite the public school. She was told by the priest to send her children to the parochial school, and for awhile she did so, until trade fell off and she was unable to pay the fees. Then, when she sent them to the public schools, the priest cut off all her Catholic trade, and in a little while she had to shut up shop and leave. And this kind of thing is going on right here in our midst, and it is time the American people said to this foreign and hellish Catholic institution, "Stop!" [Great and sustained applause.]

The Vatican has sent out its decree that it expects all Catholics to take full interest in local and state and national politics; and when Archbishop Keane said in the Church of Notre Dame, "Boys, make yourselves politicians," the Catholic Church announced itself that it had ceased to be a church and that it is now nothing less than an infernal political machine. We are not fighting these men as messengers of a certain faith. If they choose to use a rosary and wear a scapular, and count their beads and bow to the Virgin Mary, they have a right to do so—just as much right as I have to my form of worship, or the Chinaman to worship his Joss in San Francisco, or the Buddhist to worship in his temple at New York. But when any church tampers with our school-house and our political institutions, it is time that all Ameri-

cans unite and with one voice call a halt! [Great applause.] Let all who would rob us of our blood-bought institutions beware! They aim to place their hierarchy as supreme. They tell us their church must be supreme, and they will make her supreme. Let us, my friends, take warning from the past. Let us look the Black Pope in the eye and tell him there are some things in America we prize dearer than our lives. These are our eagle, our flag, our school-house and our liberty, and we would just as soon our hearts stood still as that one of these institutions should be blotted out. American patriots, open your eyes and see what is going on around you. You will not look long before you will see treason stalking boldly through your streets. How long will you tolerate it? How long will you stand by and see your flag disgraced? Let your flag float high in the heavens. Put it over every school-house. Let all enemies of our school system know that they can't be friends to our constitution and enemies of the little red school-house at one and the same time. [Long-sustained applause.]



ROME'S ONLY ANSWER IS THE TORCH.



THE FACTS OF THE BURNT "BLACK POPE."

1. Threats that the lectures would never be finished were often made.

2. About fifty letters—anonymous, of course—proscribing every kind of death, were received. Some of these letters were published in the Black Pope book.

3. One note said, "Will burn your 'Little Red School House,' your 'Black Pope' and yourself, if you don't quit slandering Irishmen and the Catholic Church."

4. Men engaged in the printing-rooms would not work on the "Black Pope" matter. A foreman resigned, and another under him smashed some of my plates.

5. Delays followed each other, until nine (9) months elapsed between the commencing of the work and the fire. And the job was paid for in advance.

6. City Fire Inspector Conway, a Romanist, cursed the printer for taking such a book into his office, sneeringly saying, "Are not such books a little out of your line?"

7. The fires were lighted on the sides of the pile of books that were bound and ready for the covers.

8. An oil can used to start the fires was found near the books. All say it was the work of an incendiary. No other theory is advanced.

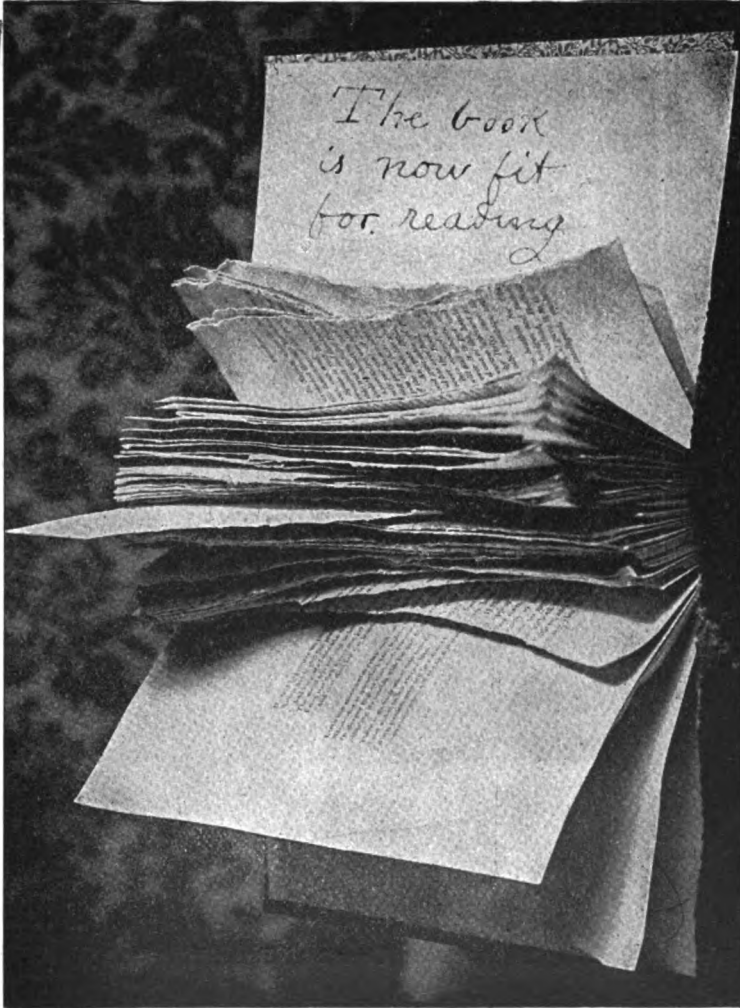
9. City Chief Swenie admitted that the

detectives had wind that the fire was to have been set, and a patrol was placed outside, yet three men were known to have been in the building near midnight. One of these men is missing. The fire alarm was given about one o'clock in the morning.

10. All the insurance adjusters agree that the book was the cause of the fire, and have fixed the loss upon that basis. One of the adjusters—Lawyer Peckham—held up one of the charred books and said, aloud, "There can be no other cause for the fire than this." And so say we all.

11. One of our city dailies—the *Times*—sent a reporter to write up the fire, but the article has not yet appeared. The *Inter Ocean* gained possession of the facts, but an attache of the paper said, "We would not dare to publish them." One paper was about to announce the fire in its columns when they were asked to speak little or nothing at all until after the fire department had finished the investigation. This looks to me like suppressing the facts. The book is just the thing for the campaign. It shows the Jesuits' conspiracy against American institutions, and emphasizes the attack upon 'the little red school-house.'—*American Citizen*.

THE ROMISH USE OF PATRIOTIC BOOKS.



"AMERICA'S NEXT WAR," AS REVIEWED AND RETURNED TO THE AUTHOR BY THE
"CATHOLIC HOME" OF CHICAGO. PRICE OF BOOK, \$1.00. ADDRESS
H. W. BOLTON, 409 MONROE ST., CHICAGO, ILL.



FATHER CHINIQUY,

Author of "Fifty Years in the Church of Rome." Price \$2.25.

WAS BOOTH A JESUIT?

The only point in the Black Pope lectures that is called into question by the opposition is given in the title of this article. Roman Catholic papers and a number of "Jack Jesuit" dailies have sneeringly criticized our position upon this point. They seem to have the impression that the only evidence given in the lectures of Booth's connection with the Black Pope's party is the utterance, "*Sic semper tyrannis*." True, he might have learned this from a dictionary or some state coat-of-arms, but he had better sources for his Latin, and this we hope to prove.

Let your historical imagination go back with me to that dark day of Lincoln's death. Hear the eloquent historian, Abbott, describe the sad event:

"In the midst of unparalled success, and while all the bells of the land were ringing with joy, a calamity fell upon us which overwhelmed the country in consternation and awe. On Friday evening, April 14th, President Lincoln attended Ford's Theatre, in Washington. He was sitting quietly in his box, listening to the drama, when a man entered the door of the lobby leading to the box, closing the door behind him. Drawing near to the President, he drew from his pocket a small pistol, and shot him in the back of the head. As the President fell, senseless and mortally wounded, and the shriek of his wife, who was seated at his side, pierced every ear, the assassin leaped from the box, a perpendicular height of nine feet, and, as he rushed across the stage, bare-headed, brandished a dagger, exclaiming, '*Sic semper tyrannis*!' and disappeared behind the side scene. There was a moment of silent consternation. Then ensued a scene of confusion which it is in vain to attempt to describe.

* * * * *

"Noble Abraham Lincoln, true descendant of the father of the faithful; honest in every trust, humble as a child, tender-hearted as a woman, who could not bear to injure even his most envenomed foes; who, in the hour of triumph, was saddened, lest the feelings of his adversaries should be wounded by their defeat, with 'charity for all, malice towards none, endowed with common sense,' intelligence never surpassed, and with power of intellect which enabled him to grapple with the most gigantic opponents in debates, developing abilities as a statesman, which won the gratitude of his country and the admiration of the world, and with graces and amiabilities which drew to him all generous hearts, dies by the bullet of the assassin!"—*History of the Civil War, by Abbott, vol. ii, p. 694.*

But who was that assassin? Ex-Priest Chiniquy's "Fifty Years in the Romish Church" prepares him to tell who the assassin was. He says:

"Booth was nothing but the tool of the Jesuits. It was Rome who directed his arm, after corrupting his heart and damning his soul.

"After I had mixed my tears with those of the grand country of my adoption, I fell on my knees and asked my God to grant me to show to the world what I knew to be the truth, viz., that that horrible crime was the work of Popery. And, after twenty years of constant and most difficult researches, I come fearlessly, to-day, before the American people, to say and to prove that

WAS BOOTH A JESUIT?

the President, Abraham Lincoln, was assassinated by the priests and Jesuits of Rome."

Benjamin Pitman's two volumes of the trial of John Surratt in 1867 contain the testimonies of the prosecution of the assassins of Lincoln. From these volumes we have these facts:

First. That the plot, if not started in the Surratt house, 561 H street, Washington, was there matured. Who lived at this house? The legal answer is, "The most devoted Catholics in the city!" Sworn testimony is proof for that fact.

Second. This house was the rendezvous for Romish priests. Several swore that they went there "sometimes." This was further explained as once a week or once a month. One priest swore that he seldom passed less than once a week. Weichman, the devoted Roman, an apostate from Protestantism, lived with the Surratts. He swore that Father Wiget was very often in that house. Father Lahiman, on oath, stated he lived with the Surratts. They were a fine nest of Roman "rats."

Why were those priests there from morning till night? What other errand would call so many of them but the plotting against the existence of the Republic and the life of the President? Could these personal confessors of Booth and the Surratts be there so constantly without knowing what was being matured beneath that roof? These priests knew that Jeff Davis had been called "Dear son" and "Most Illustrious President" by the Pope. With the Confederacy under the wing of the church, believing in tyrannicide as they do, what wonder they plot to destroy the one they believe to be their arch-enemy.

Third. Not alone on Booth's Latin sentence do we rely to establish his connection with this Jesuit plot. All his actions are like the Black Pope. Compare other Jesuit murders and see how nearly the tools of Rome act alike and give evidence of being prepared in one school, and that the chief school of Romanism. Look up Admiral Coligny, Henry III, Henry IV, William of Orange, William the Taciturn, all slain by butchers selected, hired and prepared by the Jesuits. These tools were men of most exalted piety and lived in the presence of the priests. The assassins consider themselves chosen of God to save the church by striking down the tyrant. "*Sic semper tyrannis*" is a part of the Jesuit teaching. These deluded instruments of assassination act so very like each other under the same circumstances that no one should doubt or hesitate to put the crime of Lincoln's death where it belongs. Ravailac, the Jesuit who assassinated Henry IV, utterly refused to repent and suffered most excruciating tortures on the rack, but never a word of confession. Booth, in horrible torture from his broken leg, writes in his daily memorandum the day before his death: "I can never repent, though we hated to kill. Our country owed all her troubles to him (Lincoln), and God simply made me the instrument of his punishment."—*Trial of Surratt, vol. 1, p. 310.*

Ravailac calls upon all the saints of heaven for help in the last hour. Booth presses the medal of the Virgin Mary to his breast when falling mortally wounded. (*Trial of Surratt, page 310.*) Surely both these wretches were run through the same mold.

Fourth. Could the reward of the million dollars, offered by Jeff Davis, have produced this result alone? Never! And that such reward was asked

WAS BOOTH A JESUIT?

see "Assassination of Abraham Lincoln," pages 51 and 52. Religious fanaticism and excitement can do what riches could never accomplish. Jeff would furnish the money, but the Jesuits alone could select and train the assassin to kill one already branded by Roman Catholics as renegade, apostate and enemy of the Pope and his church. Who cannot see that the daily meetings at the Surratt house was for the preparation of Booth for the awful plot?

Fifth. Who taught Miss Surratt her excessive piety? The next day after Lincoln's death she sneeringly said, "The death of Abraham Lincoln is no more than the death of any nigger in the army." Who gave her this lesson? Judge Taney, another great Catholic, had just said in his famous Dred Scott decision "that negroes have no right which the white is bound to respect." Hence the force of bringing Lincoln and the negro to the same level. This was the maxim of rebel priests, who everywhere cheered their co-religionist, Judge Taney.

Where else but from the very lips of the priests, who were constantly coming in and going out of their house, did those young ladies learn those anti-social and anti-Christian doctrines? Read in the testimony concerning Mrs. Mary E. Surratt (pages 122-123), how the Jesuits had perfectly drilled her in the art of perjuring herself. In the very moment when the government officer orders her to prepare herself, with her daughter, to follow him as prisoners, at about 10 p. m., Payne, the would-be murderer of Seward, knocks at the door and wants to see Mrs. Surratt. But instead of having Mrs. Surratt to open the door, he finds himself confronted, face to face, with the government detective, Major Smith, who swears:

"I questioned him in regard to his occupation, and what business he had at the house, at this late hour of the night. He stated that he was a laborer, and had come to dig a gutter, at the request of Mrs. Surratt.

"I went to the parlor door and said: 'Mrs. Surratt, will you step here a minute?' She came out, and I asked her, 'Did you know this man, and did you hire him to come and dig a gutter for you?' She answered, raising her right hand, 'Before God, sir, I do not know this man. I have never seen him, and I did not hire him to dig a gutter for me.'"—*Assassination of Lincoln*, page 122.

Several good witnesses prove that she knew Payne only too well. He was intimate with her son and they were often at her home in company with Booth. She received holy communion a few days before the perjury. She was so pious that before leaving her carriage she requested the officer to permit her to kneel down and pray. (Page 123 of the Surratt trial.) Who but the Jesuits could persuade Mrs. Surratt and Booth that to kill Lincoln would have religious merit?

Sixth. Most everyone connected with the trial were firm Roman Catholics. Besides those already mentioned are Lloyd, in whose house Mrs. Surratt concealed Booth's carbine; Dr. Mudd, who dressed Booth's broken leg; Garrett, in whose barn Booth was killed; Mr. J. Surratt, who escaped to Canada by aid of bishops and priests, fed six months by them, then taken to Rome where, at Vitri, he joined the 9th Zouaves under an assumed name. He had Papal protection. Surratt's escape, as well as Booth's, had been planned by Jesuits.

WAS BOOTH A JESUIT?

He helped Booth on April 14th. Who will shield him from the law? Father Chiniquy furnishes these facts in his "Fifty Years in the Church of Rome":

"The priest, Charles Boucher (*Trial of John Surratt*, vol. ii., pages 904-912), swears that only a few days after the murder John Surratt was sent to him by Father Lapierre, of Montreal; that he kept him concealed in his parsonage of St. Liboire, from the end of April to the end of July, then he took him back secretly to Father Lapierre, who kept him secreted in his own father's house, under the very shadow of the Montreal bishop's palace. He swears (pages 905-914) that Father Lapierre visited him (Surratt) often when secreted at St. Liboire, and that he (Father Boucher) visited him at least twice a week, from the end of July to September, when concealed in Father Lapierre's house in Montreal.

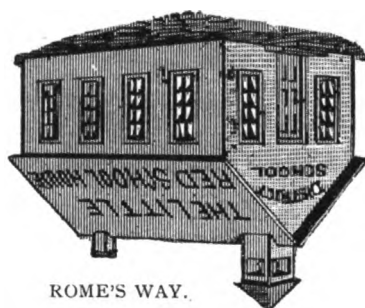
"That same Father Charles Boucher swears that he accompanied John Surratt in a carriage, in the company of Father Lapierre, to the steamer 'Montreal,' when starting for Quebec; that Father Lapierre kept him (John Surratt) under lock during the voyage from Montreal to Quebec, and that he accompanied him, disguised, from the Montreal steamer to the ocean steamer 'Peruvian.'—*Trial of John Surratt*, page 910.

"The doctor of the steamer 'Peruvian,' L. I. A. McMillan, swears (vol. i., page 460) that Father Lapierre introduced him to John Surratt under the false name of McCarthy, whom he was keeping locked in his state-room, and whom he conducted disguised to the ocean steamer 'Peruvian,' and with whom he remained till he left Quebec for Europe, the 15th of September, 1865.

"But who is that Father Lapierre who takes such a tender—I dare say a paternal—care of Surratt? It is not less a personage than the canon of Bishop Bourget, of Montreal. He is the confidential man of the bishop, he lives with the bishop, eats at his table, assists him with his counsel, and has to receive his advice in every step of life. According to the laws of Rome, the canons are to the bishop what the arms are to the body."

Seventh. Why all this care of John Surratt by Romish priests if he is not their accomplice? He helped to murder Lincoln; where shall he flee? The mark of Cain is on his brow. Where shall he find a land of Nod? Where, but in hell, can he find anyone base enough to protect him? Yes, the very church that chanted *Te Deum*, and rang the bell, and made commemorative medals when 75,000 Huguenots and Admiral Coligny were slain, could take this vile murderer to their infernal bosom. When they can conceal him no longer from the swarm of detectives on his track then he is sent to the Pope on the 15th of September, 1865.

Surratt was brought back to this country and tried before Roman Catholic jurymen, who had been taught the duty of exterminating heretics from St. Thomas, vol. iv., page 90. They read the decree of Constance, that no faith was to be kept with heretics. They believed, with *Furæ Canonico*, "The killing of a heretic is no murder." How could they do other than disagree? The Catholic Church suppressed the facts referring to themselves at the time of the great trials, but the historian of the present, if unbiased, will concede that the assassination of Lincoln was a Jesuit plot and Booth and the Surratts were the hired tools.



PLAN TO CATHOLICIZE THE UNITED STATES.

A recent telegram from Berlin gives the startling details of a plan to run Romish refuse into this country. Herr Cahensly is the tool of Popery for the new effort. He is in communication with the vatican and cardinals, and the Italian and Canadian Catholic immigration societies. As a member of the Prussian Diet this good Catholic used his office to favor the immigration of Catholics. Prague, Vienna, Rome, Quebec, Berlin, Luzerne are the chief centers of the movement. The scheme of the societies of which Herr Cahensly is the head will, if it works, preserve the national distinctions, race prejudices and separate languages of the immigrants to America. The Wisconsin struggle is only a bubble from the caldron that is heated across the seas. Romish interference in state and national legislation is pushed so persistently all along the line that there is good evidence of what Shakespeare calls "The dowry of a second head, the skull that bred them in the sepulchre." The document as presented by Herr Cahensly to the Pope is strongly indorsed on both sides of the ocean by bishops and cardinals and leaves no doubt but that it represents the policy of Romanism. It has been actuating the Roman Catholic Church of America for some time, though the document has been but recently published for the first time. It is as follows:

"The presidents, general secretaries and the delegates of the Archangel Raphael societies for the protection of emigrants, encouraged by the blessing which your holiness condescended to bestow upon them, met in international congress at Luzerne, on the 9th of last December, in order to consider the best means of procuring the spiritual and temporal welfare of the Catholic fellow-countrymen, who are emigrating to the Americas at the rate of upward of 400,000 a year. Humbly prostrate at the feet of your holiness, they most respectfully take the liberty of representing to you that these numerous immigrants could constitute a great power and a mighty factor in the development of Catholicity in the different parts of America, thus contributing to the moral greatness of this new country, and, moreover, by a reflex action which would soon become apparent, giving life to the religious spirit of old Europe.

"The true church, of which your holiness is the supreme head, can alone bring about these happy results, inasmuch as she is the source of all progress and civilization. But in order that European Catholics in the country of their adoption may preserve and may hand down to their offspring the faith and the benefits which it bestows, the undersigned have the honor to submit to your holiness those conditions which, as is shown by experience and the nature

PLAN TO CATHOLICIZE THE UNITED STATES.

of thing, must essentially be established in every country toward which emigration is being directed. The losses which the church has sustained in the United States of North America amount to more than 10,000,000. First of all it would be necessary to form into separate parishes, congregations or missions the different groups of immigrants of different nationalities.

"SCHOOLS OF FOREIGN TONGUES.

"Wherever there are no Christian public schools, parochial schools are to be established, and, so far as possible, a separate school should be provided for every nationality. The list of studies for these schools should always comprise the national language of the different races of immigrants as well as language and history of their adopted country.

"Finally the undersigned set forth that in order to contribute to the realization of the means above enumerated, it is very much to be desired, and they themselves ardently hope that in all Catholic countries from which emigration is taking place the holy see will favor and shelter under its particular good will, first, the special seminaries and apostolic schools which have been instituted for the education of missionaries for emigrants, and, secondly, the Archangel Raphael societies for the protection of emigrants. They moreover hope that the holy see will recommend to their lordships the bishops the foundation of these societies in all emigration countries which do not as yet exist, and the placing of the said societies under the guardianship of a cardinal protector. From this organization and these measures the undersigned hope for most fortunate and most speedy results.

"A number of missionaries trained under the guidance of an eminent Italian bishop have already gone to America. Others of nations who are neighbors of Italy, before setting out to undertake this important and saintly ministry, are waiting for the supreme pastor of the universal church to guarantee them the untrammelled exercise of that ministry by a decree of his infallible wisdom. Thus provided, the holy see lending its indispensable co-operation, marvelous results will be obtained. In this wise the poor emigrants will find again upon the soil of America their own parishes, their own schools, their own societies, their own language, and they will prove the means of extending the limits of Jesus Christ's kingdom upon earth."

This document stirs up the bishops and sets Irish Catholics against the continental Europeans. Father Ireland is answered by German priests. None condemn the immigration scheme, though all seem sorry that it has come to the light.

CANADA'S CATHOLIC COMBINE.

Canada may now have on her hands a big religious fight, as well as a political one, over the Manitoba school act, which was recently adopted by the legislature, which prohibits religious instruction in the public schools of Manitoba. The entire Roman Catholic hierarchy have entered upon a war against it, and in all their churches yesterday a joint mandment was signed by them and read. The hierarchy insist that the government must veto the act, and the result of the mandment must be to form the Canadian Catholics into an almost compact body to support this course.

A VERY REMARKABLE DISCOVERY.

A certain Rev. O. E. Murray, a Methodist minister who holds forth at the Wabash Avenue Church, Chicago, lately declared, according to some of our American contemporaries, that "when Rome found Ireland she found the best schools in the world and the best scholars. Now that Ireland is under the sway of the Jesuits she is the beggar of the world. The poor people of that island pay more money to the man on the Tiber than to the English landlords." Irishmen will be inclined to think that the Rev. O. E. Murray should be prohibited from preaching while laboring under the effects of bigotry or anything producing similar intoxication. His language is, however, instructive, as illustrating the frame of mind of some of those who deny Ireland justice.—*Irish Catholic, Dublin, Ireland.*

A CLERGYMAN in Chicago—Rev. O. E. Murray—has been delivering some lively lectures on Romanism, and, of course, he has received a few anonymous letters from Roman Catholics. At a recent lecture he read one of these letters, in which he is called all sorts of names and informed that the fate of Cronin shall be his, and that the hand that struck down President Lincoln will not pass him by. This, said Mr. Murray, is the style of writing taught in the parochial schools. If the vile vagabonds, the organized cut-throats, the reptiles that crawl from the mud of the Tiber, think to intimidate Americans with their cowardly letters and threats of assassination in the dark, they are greatly mistaken. No patriotic American having the courage of his convictions will be terrorized by such cowards. The glorious doctrine of free speech will be maintained in this country at any cost.—*Protestant Standard, Philadelphia.*

OLIVET, MICH., April 18, 1891.

REV. O. E. MURRAY.

DEAR FRIEND: In behalf of myself and the college, please accept thanks for a copy of THE PATRIOT and other reminders of your work in Chicago. I have read with interest and sympathy reports of your addresses and services in the *Inter Ocean* and elsewhere. May God speed you in your good work.

Sincerely,

JOSEPH L. DANIELS.

[Prof. Daniels sends the above unsolicited, and the kind words are especially helpful. He was the teacher of this editor when wrestling with the Iliad and the Odyssey. The wrestling was not figurative on our part. Memory holds pictures of the kindness and patience of Prof. Daniels, and we are glad to be remembered by him.—ED.]



"BRAVE BROTHERS."

The True Protestant, edited by Ex-Priest Seguin, describes some Chicago ministers, as follows:

"But we thank God for the few faithful ministers Christ has that do not shrink from doing their duty. These good ministers are to be found especially among the followers of John Wesley, and we believe that our brave brothers, H. W. Bolton and O. E. Murray, of Chicago, are some of them. The Rev. T. D. Wallace, of the Eighth Presbyterian Church; Bishop Samuel Fallows, of the Reformed Episcopal Church, and J. P. Brushingham are the only ones that we know of to follow suit.

"O God, the Lord of nations, we beg from Thee, give us more men of the stamp of John Barrows, of Frank Bristol and Murray and Bolton, in the pulpit! We need them more than ever in these perilous days, when shepherds have become 'dumb dogs,' for fear of losing their rest, their popularity, their salary."

[Thanks, Brother Seguin. We are with you to sow America knee deep with patriotic literature.—Ed.]

A PATIOTIC PREACHER.

The Rev. O. E. Murray, of the Wabash Avenue Methodist Episcopal Church, is meeting with phenomenal success in his work. Mr. Murray, who is a native of Truro, Cornwall, England, has been instrumental in adding 118 new members to the church in the last three months. He holds three services every Sunday, besides addressing numerous meetings of patriotic societies during the week. His Sunday afternoon services are devoted to lectures on patriotic subjects. Last Sunday afternoon at 3 o'clock, when Dr. B. P. Reynolds presided, Mr. Murray lectured on "The Black Pope's Crimes" to an audience numbering at least 1,200 persons and including many British Americans. He spoke for about two hours, and even then the audience would hardly let him stop. Mr. Murray has a powerful physique, a wonderful gift of language, and the happy knack of talking right to the people exactly what they can understand.—*Western British American*.

PATRIOTIC PREACHING.

The success attending the meetings carried on in the Methodist Church, Wabash avenue and Fourteenth street, has induced other clergymen to open their houses and invite the public in their vicinity to come and hear the patriotic truth of American history, and the assaults upon our public schools by the hoary enemy of all knowledge.—*Loyal American*.



